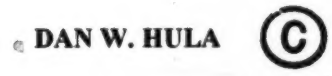
UNIVERSITY OF ALBERTA

COLORING OUTSIDE THE LINES: GLOBAL EDUCATION IN THE CLASSROOM

By

DAN W. HULA 

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled COLORING OUTSIDE THE LINES: GLOBAL EDUCATION IN THE CLASSROOM submitted by DAN W. HULA in partial fulfillment of the requirements for the degree of Master of Education in International/Intercultural Education.

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Date: 28/1/97

Abstract

The purpose of this thesis was to explore the classroom effects of infusing global education. This was accomplished by implementation of the global education project *Jungles: From the Streets to the Rainforest* into three grade eight social studies classes.

The thesis focuses on four areas: a conceptual framework of global education, a discussion of research methodology, a description of the integration of the global education project and the social studies program, and an analysis of the data.

The data suggests that the strength of infusing global education in the classroom is the enhancement of the emotional connections of students to their learning. When the students become more passionately connected to their education through the collaborative global education activities, they are more capable of asserting their emerging political voice in the classroom. The emotional responses to the role playing activities are intense. The overall pedagogy enables the students to better relate their personal lives to school assignments.

The study concludes that global education, through its principles, themes, and pedagogies, has great potential for social change through education. The connections of global education and peace education to related movements such as development education, multiculturalism education, and critical teaching place both global education and peace education in a position of facilitating an 'umbrella' role for transformative education movements.

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CHAPTER I

BACKGROUND TO THE STUDY

Global education provides an awareness and a critical understanding of global issues like Third World development, protection of human rights, maintenance of peace and security, and preservation of the environment. In order to develop that critical understanding global education nurtures the ability to critically read and analyze materials about global issues. (Choldin, 1993: 28)

Introduction

The metaphor of "coloring outside the lines" was chosen to represent the infusion of global education into classroom. The "lines" symbolize the curriculum: black and white, standardized, static, and confining. The "coloring outside" symbolizes global education: colorful and expressive, creative and unique, dynamic and resourceful, and limitless. This feeling of "coloring outside the lines" reflects my experience as a global educator.

This thesis explores the effects of implementing a global education unit into the Alberta grade eight social studies curriculum. My intent upon entering graduate studies was to pursue alternative ways of viewing and practicing teaching. One alternative educational movement that had emerged worldwide as well as within Canada was variously identified as global education or peace education. This satisfied my desire for an alternative theory, but I needed to explore its potential as an alternative practice. In order to affect change beyond my own classroom, I would then have to demonstrate to my colleagues that this pursuit was worthwhile.

My background upon entering a Masters Program included nine years of teaching in Alberta, mainly at the junior high level. I love working with kids, and my goal has been to teach them to think, to be creative, to make a difference, and to help create a more humane world. Kids have an exceptional sense of social justice, and this makes them

inspiring to work with. Although most of my experience in schools has been positive, I have also seen and experienced the negative side of schooling as a student and as a teacher. The cumulation of these experiences is to view the education system as a place of hope and possibilities, but one in need of transformation.

My first interest, as a teacher, in a global education theme was that of environmental care. I attended the fourth annual International Earth Education Conference in Banff in May of 1989 to pursue this further. This experience encouraged me to investigate other educational issues not easily found in the curriculum. I became intrigued with the concept of global education after attending Alberta's first Global Education conference in 1990. After listening to speakers like David Suzuki, Stephen Lewis, and Rosemary Brown and experiencing the tremendous electricity generated by those attending, I decided that this was the path for me to explore.

I followed events of the Alberta Global Education Project (AGEP) in their newsletter, *Networks*. I looked forward to their informative articles and their resource reviews. I was alerted to upcoming programs related to global education. I was so inspired to read about the activities that teachers and their students were engaged in that I coordinated an awareness project, *A Better Place to Live: UNICEF*, at my school for the grade six and seven classes. The next summer I attended the second global education summer institute, which was held in Kananaskis. My impression was that global education was a movement which helped give people the power to research, speak out, and work for change against injustice and other issues that diminish the quality of life for all people. I felt that this would be a powerful focal point for classrooms.

Upon investigation of University programs, I quickly found the most appropriate program was International and Intercultural Education. The timing of my registration was fortunate because global education had only recently emerged as a distinct focus area within this Educational Foundations department. I attended in the 1992-93 academic year, and focused on how my courses applied to my situation of being a teacher intending to return to the classroom.

My belief that theory needs concrete application drew me to select a participatory action research thesis. This form of research involves the researcher as a participant in a qualitative study. Its "planning, acting, and reflecting" format make it compatible with both researching as a teacher and the global education principle of empowering learners (including teachers) to become critical and reflective creators of knowledge

Before the research problem itself is elaborated on, a systhesis of global education concepts will be discussed. This will draw on literature from a range of countries and regions.

Conceptual Framework

Global education definitions

Global education is still a somewhat ambiguous term. Maheu (1995) discovered the "main thing that a review of the literature of global education reveals is that there is no consensus on the meaning of the expression 'global education' " (p. 14). The global education theories of several key practitioners will be discussed, followed by a presentation of the various related educational movements. The issue of infusion will conclude the description of global education.

various concepts of global education

The original definition of global education by the Alberta Global Education Project (AGEP) (1988) saw it as "a new way of examining and presenting material so as to develop students' global perspective" (p. 8). Alladin's (1989) definition of global education also focusses on cultivating this perception:

> Global education can be defined as those efforts needed to teach individuals a global perspective, that is, to develop in them the knowledge, skills and attitudes needed to understand our global world. (p. 6)

Bacchus (1989) similarly describes a process of global education in which:

> our youngsters can be brought to see how the political, social and economic problems of the world extend beyond national and regional borders to include all members of the planet. (p. 21)

These versions of global education center on educating students to develop a global perspective in their learning.

Other variations of global education extend such a global perspective. Selby (1993) envisions four dimensions of global education. His spatial dimension considers the geographical interconnectedness of events; the issues dimension includes the environment, development, human rights and peace; the temporal dimension focusses on the effects of adopting a "futures" perspective; and the inner dimension explores connections between personal and planetary well-being (p. 3-6). Roche (1989) also supports a temporal aspect to a global perspective. He discusses a desire for the following:

> the advancement and the promotion of a new global ethic that is based on our knowledge of history, on the understanding of the evolving unity of the planet, and on a vision of social justice and true human security that must take hold. (p. 18)

His version of global education also includes a broad scope , but leans more towards this learning eventually leading to action for change.

Other variations of global education see change or action as a logical culmination of enhanced awareness and understanding. Carson (1989a) states:

> Global education places importance on the link between knowing and doing. Simply knowing about a problem will not necessarily lead to doing something about it. (p. 55)

Hicks (1993) declares "a critical global education, or futures education, requires that we recognize and confront ethical dilemmas rather than just describe them" (p. 23). The Alberta Global Education Project (1993) modified its own definition of global education to include a rationale and an emphasis on taking action with students:

> Developing students' will and skills to take action is a teaching objective sometimes ignored by educators, perhaps because it is difficult to accomplish, threatening to authority, and hard to evaluate. It is, however, crucial. Learning about the social injustice, poverty and dangers in the world could lead students to despair or apathy. In learning that they can do something about global conditions, students move from despair to empowerment. (Choldin, p. 28)

Toh (1993) describes a 'transformative paradigm' of global literacy which:

> empowers learners not only to critically understand the world's realities in a holistic framework, but also to move learners and teachers to act towards a more peaceful, just and liberating world. (p. 11)

This element of emphasis on action fundamentally changes the focus of global education.

global education paradigms

A discussion of two major paradigms of global education is relevant to understanding their fundamental differences. Toh (1993) describes a version of global education which consists of the examination of global issues from perspectives ranging from 'How can we, the more developed societies, help those poor people?' to 'How do these global situations affect us?'. This perspective is referred to as the "liberal-technocratic" paradigm. This paradigm is discussed in four major themes. "The first theme is a philosophical orientation of liberal appreciation for the culture of others" (p. 10). This refers to the study of other cultures by mainly examining their 'exotic' aspects and not reflecting on deeper feelings related to those cultures. "The second related theme is the use of the notion 'interdependence' " (p. 10). Again, the issue of interdependence is usually dealt with at a superficial level, not questioning the inequalities of exploitative relationships or the changing histories, as in the areas of defence and trade. "The third theme of the liberal technocratic paradigm in global literacy or global education focuses explicitly on a management interpretation of interdependence" (p. 10). This theme sees the marginalization of the majority of citizens through the presentation of world problems as being so complex that only the elites are capable of dealing with them. The 'global economy' becomes the driving force behind almost every major decision. This process greatly diminishes international relationships and entrenches a fixation of the general public with employment, growth, and profitability. Lamy's (1989) refers to his version of this theme as "national interest-neomercantilist" (p. 41). "The fourth and final theme of the liberal-technocratic paradigm on global literacy relates to assumptions about human progress" (p. 11). This perception is limited to a 'technocentric' viewpoint, in which people evaluate other societies by their standards of technology and capital. Human, environmental, political, and societal costs are negligible when compared to economic growth if viewed through this perspective. This paradigm of global education

reaffirms the status quo, therefore this conception of global education can be readily supported by economic and political elites.

Education has several consequences in adopting the liberal-technocratic paradigm. Teaching becomes limited to passive and receptive pedagogies, viewing students as 'empty vessels to be filled' and assessment to focus on standardized testing. Critical thinking, creative thinking, problem solving, and decision making are confined to a culturally self-centered focus. Toh concludes the result of having this paradigm setting the course for curriculum would be to "diminish a holistic understanding of the wider world" (p. 11).

In contrast to the liberal-technocratic paradigm is the transformative paradigm. Toh's transformative paradigm, similar to Freire's education for transformation, is grounded in a holistic, critical understanding of the world's realities with the empowerment to take action to aid in the development of a more peaceful world. Toh (1993) discusses five themes of this paradigm. The first theme looks at understanding the ethical roles, through omission or commission, that people and societies assume. The second theme analyzes planetary survival. This study includes: survival of cultures; root causes of conflicts; effects of structural violence; and visions of a just and equitable world. The third theme, closely related to the second, examines ecological security. This theme would challenge the unrelenting 'development' occurring across the globe. Quality of life becomes a genuine consideration. The fourth theme concentrates on the slogan "think global, act local". Taking action encourages involvement in local political practice. Thinking globally includes "learning critically about the problems and suffering of others outside one's local world" to better understand their own society's parallel situations (p. 14). The fifth theme of this transformative paradigm unites the first four themes through "an appropriately conscientizing and empowering pedagogy" (p. 15). A critical analysis provides the foundation for teaching methodologies which are participatory and active. This involves students on an emotional level as well as on an intellectual level. Role models are part of this pedagogy. The transformative paradigm is

not readily embraced by government and business elites because it does challenge the existing hierarchies in society.

Implications of the transformative paradigm for education are positive. Critical and creative thinking, problem solving, and decision making contribute towards an empowering role for the learner. Cooperation and conflict resolution replace competition as a major focus in education. Global literacy is designed to be infused into all subjects, not just the cliché choice of social studies. The transformative paradigm views issues in a holistic manner, and exposes students to a variety of perspectives (including the liberal-technocratic) to have them decide for themselves where they stand. Rather than only valuing a child's memory capacity, this paradigm rejoices in the heart and mind the child brings to class. The focus of education shifts from students learning to 'get ahead' to acknowledging and applying their previous experiences and learning for the purpose of envisioning and realizing possible futures for themselves and the world. The utilization of these two paradigms is not to imply that these are the only two perspectives with which to view global education. Furthermore, paradigms by their nature are not a fixed way of perceiving the world, but represent 'soft' boundaries in a continual evolution of understanding. None the less, Toh's versions of global literacy are valuable when analyzing the essence of global education variations.

global education as defined for this study

The definition of global education I chose to work with comes from Toh and Floresca-Cawagas (1990). This version identifies six interrelated issues: *personal peace* (one that does not contradict social peace, but contributes to a more peaceful world); *structural violence* (exploitative economic, social, cultural, and political power relations); *environmental care* (especially deforestation and pollution for the sake of 'progress'); *militarization* (the financing , benefactors, and social effects of the military); *cultural solidarity* (developing a compassionate sense of empathy and respect for indigenous peoples); and *human rights* (living in dignity while respecting individual and collective rights) (vii). These issues are addressed through both a global education perspective and a global education pedagogy. A holistic perspective considers the interconnections

between problems. A pedagogy based on dialogue focuses on teachers and students engaged in critical learning and reflection together, and investigating a broad range of stances on issues. Concientization begins with examining root causes of problems and their relationships to current lived realities:

> Such empowering awareness then hopefully moves us to act as individuals and in joining hands with each other to nonviolently transform ourselves and society towards greater compassion, justice, sharing, and personal peace. (p. ix)

This "action" component not only aids in the development of a better world, but works to avoid the feelings of despair and helplessness in the learner.

This definition has the advantage of providing both comprehensive issues for content and specific pedagogical processes. These are further drawn together through a broader process of understanding, non-violent action, and political, economic, social, and cultural transformation (p. x). Some versions of global education do not include, either explicitly or implicitly, the pursuit of appropriate action based on learning. Other versions include references to action based on understanding, but do not provide a definite direction for that action. Of all versions of global education encountered, this version is comparatively the most inclusive in terms of themes and pedagogy.

other educational movements related to global education

Other movements in and related to education are based on alternative views, and provide sources of inspiration and support for global educators. Development education provides many of the roots for global education itself. Multi-cultural education addresses concerns related to educational reforms. Peace educators propose philosophies and pedagogies appropriate to educational restructuring for a more humane planet. Critical social theory writers supply valuable insight to political dynamics in education. Related movements also provide considerable background knowledge to corporate and bureaucratic threats to authentic democratic education.

(i) development education

The roots of global education trace directly to development education, a movement with a definition as varied as that of global education. Cronkhite (1991) traces

Canadian development education from the overseas volunteer movement during the mid 1960's. Learner centres were created to prepare Canadian University Service Overseas (CUSO) volunteers for international work and the complexity of poverty problems to be encountered, which in turn led to development education (Chronkhite, 1991, and Jensen, 1989). Ariyarante (1991) provides a development education workshop definition as well as his own:

> the term development education refers to the teaching and learning processes relating to issues in international development. Specifically it is mentioned that the goals of development education in Canada are to make Canadians more aware of the problems of development and to assist in the formation of attitudes and behaviours that will facilitate the constructive transformation of the many relationships between rich and poor countries.
>
> I partially agree with the traditional definition of development and offer a more comprehensive view. To me, development is an integrated total process of awakening taking place in spiritual, moral, cultural, social, political, and economic dimensions of human beings as individuals, families, groups, village and urban communities, national communities and the human community as a whole. (p. 5)

The global education themes of awareness and transformation are basic to development education. Moffat's (1991) view of development education echoes this:

> Development education is a teaching and learning process that helps people relate to issues of international development, not only in an abstract manner, but in such a way that people come to understand the impact of the issues on the lives of human beings, in particular, on the lives of the poor in the developing nations. If it is dynamic development education, it will facilitate the constructive transformation of the many relationships between rich and poor countries. (p. 14)

Another aspect to development education is the emphasis on two-way learning that takes place. Linds (1991) describes the benefits that "developed" countries receive from working in and with "undeveloped" countries:

> Development education is a form of critical analysis. It incorporates an analysis of issues and opens up possibilities for actions. Its strengths lie in helping us see development processes as they happen elsewhere and how the processes of underdevelopment of development are at work in our own communities. How can we learn from experiences elsewhere? (p. 136)

Howlett (1991) describes International Monetary Fund (IMF) structural adjustment policies which were first imposed on "Third World" countries, and are now finding their way into "First World" politics:

> We can learn many lessons from the third world, not only about the likely effects of such policies, but also how to fight against such policies. The third world has been struggling with these issues a lot longer than we have. (p. 126)

The most direct connection between development education and global education is explained through a funding program:

> Over the past three or four years, the Canadian International Development Agency has been making funds available to provincial departments of education, teachers' associations and other stakeholders to develop global education programs which will have a wider distribution in each province. (Chronkhite, 1991: 108)

This particular funding program initiated the Alberta Global Education Project, which developed the social studies unit implemented in this study.

(ii) multicultural education

Multicultural education, which is gaining popularity in an increasingly ethnically diverse North America, advocates the disillusionment of ethnocentric attitudes for the creation of a more equitable and caring world. In an article from *Multicultural Education Journal*, Kalia (1991) describes belief changes upon which a more caring world may be fostered, and establishes a connection with global education:

> To create a global citizenry, we need to shift our perception from a narrow focus on differences to a focus on similarities. The old belief system was too fragmented, and that must be replaced by a sense of appreciation of our shared humanity with all persons. The myopic view of cultures and religions led to intolerance and prejudice. (p. 21)

Zachariah (1989) also discusses the connection between global education and multicultural education:

> our schools can effectively help promote global education only if the curriculum encourages fair and objective treatment of the cultures from which the visible minorities in Canada originate. (p. 48)

He proposes guidelines for multicultural education based on respecting the unique strengths and weaknesses of cultures, recognizing that all cultures need reform, and that

"respectful dialogue between cultures is important" (1993: 44). This proposal of treating others with dignity and engaging in dialogue are key elements of global education.

Sleeter (1991) advocates that empowerment for social change is the goal of multicultural education, as opposed to a liberal-technocratic perspective which would focus on aspects of culture like food, clothing, and dance. She states that:

> it is imperative that multicultural educators give voice and substance to struggles against oppression and develop the vision and the power of our future citizens to forge a more just society. (p. 22)

This concept of multicultural education reinforce the transformative paradigm of global education. Multicultural education is most directly linked to the global education issues of cultural solidarity and human rights.

(iii) peace education

Peace education is similar to global education to the point where these terms are sometimes used interchangeably. Although some of its version focus on particular aspects of peace, as Sharp's (1989) discussion of the abolition of power relationships and Obsorne's (1988) discussion of the enormous cost and threat of warfare, its overall goals not only encompass those of multicultural education, and they include an expanded view of education to envisioning personal, societal, and global transformations.

Some variations of peace education focus on respect for and dignity of human beings. Floresca-Cawagas (1990) states that peace education "should include knowledge, information, reason, as well as the capacity and inclination to care and have concern for others." (p. 67) Harris (1988) describes peace education as promoting:

> the power of cooperative action, where ordinary people by banding together can learn how to create institutions that respect the innate dignity in all human beings and resist those organizations and individuals that treat people violently. (p. 31)

Most variations of peace education include an element of change for a more peaceful world. Hicks (1989) advocates a transformative change in the approach to education:

> This approach is both recontructionist, in arguing that education has a role to play in the transformation of society, and person-centred, in arguing that

> the development of a centred and assertive self-reliance in the individual is a pre-requisite for this. (p. 245)

Hicks also recommends three essential elements with which to conceptualize global concerns: the personal, the political, and the planetary. Williamson-Fien (1988) proposes the transformation to a socially active role on the part of teachers and students:

> education for peace must adopt a critical perspective and challenge unjust power structures. This approach implies a willingness, a commitment, on the part of both teachers and students to contest injustice. It implies courting controversy and seeking out points where intervention and change occur. (p. 154)

In their book, ***Peace Education: A Framework for the Philippines***, Toh and Floresca-Cawagas (1987) discuss pedagogies which focus on holistic understanding, education as dialogue, and conscientization to achieve an appreciation of the interrelatedness of issues, a higher level of critical and creative thinking, and an active struggle for justice. These perspectives all strongly support, as is intrinsic to global education, the concept and practice of education for social change

(iv) other related education movements

Global education is also closely related to several other movements in education. Human rights education is concerned with social, political, economic, and cultural needs (Burnley and Pettman, 1986). These needs are often viewed from the perspective of children and women, as their needs are not realized to the same degree of adults and men in most societies. An example of this is seen in the United Nations' (1987) *Conventions on the Rights of the Child*. The term, human rights, itself refers to the rights which allow people to develop fully as individuals and communities. This movement sees 'human dignity' as a fundamental issue, and often parallels spiritual beliefs. It is supported by groups such as Canadian University Service Overseas (CUSO) and Amnesty International, and is inherent in social studies' curricula.

Environmental education studies the relationships between people's lifestyle and the natural world. Environmental hazards are being created at an alarming rate on a global scale. Such issues include: decreasing biodiversity, the Greenhouse Effect, global warming, ozone layer depletion, deforestation, and the deadly forms of pollution humans

impose on the planet (Dodson Gray, 1994; Suzuki, 1991). This theme, out of the six major themes, likely has the most significant participation in the "act local" aspect of global education. Although international environmental groups such as the Sierra Club and Green Peace receive the most media attention, a great many small communities are establishing their own environmental societies. Environmental education is also a specific aspect to science curricula.

Indigenous peoples and First Nations educational programs enhance the global education themes of cultural solidarity, human rights, and environmental care. Issues of cultural assimilation, land claims, and treaty settlements continue in today's society, but these concerns are rarely addressed in the media unless accompanied by an armed stand-off conflict, as in the situation at Oka. Signs of hope in the area of aboriginal studies can be seen in the progress made in the British Columbia Nisga'a land claim deal (Goyette, 1996), and in the conferences and festivals hosted by indigenous peoples (Dreamcatchers - Aboriginal Youth Conference, 1993; Dreamspeakers - An International Aboriginal Cultural, Artistic & Film Festival, 1992).

The multiple linkages of global education with all of the previously mentioned educational movements reinforce its importance. Choldin (1993) discusses the relationship between global education and its sister movements:

> As an interdisciplinary approach global education is related to peace education, environmental education, development education and multicultural education. At their deepest levels these approaches are confluent; they enrich and complement each other. (pp. 29-30)

I would go further in proposing that global education and peace education encompass the rest of the other movements more than more than any other one educational movement. In essence, both global and peace education, as described above, should play a pivotal role as an "umbrella movement" in education for social change.

Global Education Infusion

Conditions for successful implementation

The conditions necessary for the successful implementation of education movements are described by several writers in the field of global education and in related fields. Overall restructuring of the learning environment is one of the initial steps. Rathenow (1990) advocates a situation whereby:

> the whole ethos of a school is dedicated to cooperative values, to participation and dialogue to avoid ethnocentric attitudes as a source of prejudices and enemy images. (p. 133)

Consistent with the goals of global education, Wood (1988) argues for a restructuring of classroom for cooperation, not competition. He supports teaching a participatory form of democracy which would include students: becoming decision-makers instead of decision-influencers, having access to requisite information, and having equal power to determine the outcome of decisions. Virginia Floresca-Cawagas (1990) says that for effective integration:

> the total environment, the structures and relationships must be based on justice, cooperation, and compassion... the school must be an integral part of the total community and as such it doesn't operate in total isolation, it addresses societal concerns and problems and the curriculum must deal directly with the life experiences of the learners. (p. 75)

It is widely acknowledged that ideal conditions for global education do not exist, but a vision of ideal conditions is necessary to approach their existence.

The curriculum itself is a consideration to successful infusion of global education. Carson (1989) cautions about the influence of curriculum:

> It is important to appreciate the limitations teachers face. As educators we can appreciate that we live within structures that have been shaped by and are consciously created to serve conventional curriculum thinking. (p. 56)

Floresca-Cawagas (1990) emphasizes that educators:

> should take stock of the curriculum, go over and reflect on each part of the curriculum: Are the agenda of the curriculum peaceful? Are they conducive to the creation of a peaceful mind? (p. 69)

Richardson (1988) tells why and how teachers must be involved in curricular initiatives to ensure their successful implementation. He specifically refers to teachers using action research in this infusion for its importance "as a continual dialectic of thought and action" (p. 236). It is worth repeating that global education does have an advantage of not being an additional topic to be added to the existing curriculum; its purpose is infusion. A discussion of the merits of infusion as compared to implementation is found in Harris (1988):

> Infusion is the preferred method for teachers to get started with peace education at the elementary and secondary level, where teachers already have prescribed curricula, and there is little or no room for extra courses. Infusion does not require teachers to develop new courses and hence may not be as time-consuming. Infusion also does not require getting permission from department heads or school administrators. Teachers have relative autonomy in their classrooms to decide what and how they want to teach. (p. 83)

The more flexible curricula will, of course, be easier in which to infuse global education, but the comprehensive nature of global education themes and the general applicability of global education pedagogies ensure that infusion is possible.

Obtaining student input is essential to successful infusion of global education. Harris (1988) states "working with the teacher to plan curricula gives students a sense of ownership and enables them to take steps to create a more peaceful world" (p. 85). Shor's (1992) problem-posing method of creating curricula is an excellent exemplar of working *with* students. Bell (1991) describes an additional advantage of obtaining student input:

> members of marginal groups [students] are in a better position to examine the conflicts with success as they experience and have insight into the unspoken norms governing social situations. (p. 238)

Sapon-Schniedewind (1991) summarizes the consequences of student involvement in their own education.

> If students learn to do as they are told solely because an authority figure expects it, they will be less inclined to challenge and change inequality in society. It they are learning, however, that they can become capable and responsible for cooperatively solving problems affecting their lives, they

> will know from experience that by sharing power and working together people can make changes. (p. 73)

These three major conditions are not absolute in their descriptions or necessary in their entire simultaneous availability to the teacher. More peaceful and accepting classroom, school, community, and political environments increase the ease of global education infusion. The more conducive the curriculum to be infused, the easier the process, especially for the teacher new to global education. This is likely why social studies is the most "globally infused" curriculum. Lastly, student input, a basic aspect to global education pedagogies, increases the success of infusion by changing education from something being *done to* them to something being *done with* them.

Considerations for implementation

concerns

A potential problem with the infusion of global education would be to limit it to an academic discourse. This runs contrary to the purpose of global education, where a praxis of the theory and action is the goal. Carson (1985) accurately describes the consequences of partial infusion:

> In Peace Education a popular slogan has been to 'think globally, but act locally.' But rather than holding the two in dynamic tension, the tendency is often to focus on the global and to forget the local. The danger here is that the actual outcome of confronting global problems in the classroom can be rejection, bewilderment or despair rather than making the connections. Even when genuine concern and understanding develop, it this remains unconnected with the personal worries and priorities, it can be easily set aside for the 'real world' priorities of getting good grades and preparing for a career. (p. 9)

This idea is fortified by Toh and Floresca-Cawagas (1989):

> if peace education is to be authentic, the dialectical ongoing relationship of critical reflection (understanding) and action (practice) should never be severed, otherwise it is not more than an academic exercise that continues to serve the status quo. (p. 13)

Global education is not a subject to be just studied, by students or by teachers. It is not a "flavor-of-the-week" educational jargon to be dropped into conversation because other

teachers are infusing it in their classes. The theory of global education is designed to be applied.

One of the greatest risks to infusing global education is implementing it without including the "action" component. Educating students (or anyone) about problems and not delving into current or potential alternative solutions results in despairing, disillusioned, and disempowered students. Choldin (1993) writes "in learning that they can do something about global conditions, students move from despair to empowerment" (p. 28). The element of hope is essential to the successful implementation of global education, both in the areas of actions taken by students and in the study and reflection of the actions that are taken by social justice organizations. This focus on the action process can result in an "activist solidarity" between individual students or classrooms of students and activist humanitarian groups.

issues of involvement

The element of hope is a common thread for many writers in the area of global education addressing the issue of adopting a positive and empowering perspective. Douglas Roche, Canadian ambassador for disarmament to the United Nations, writes that:

> Global education means inculcating in young people an attitude toward not only the world as it is but the world as it can be... It means opening up their powers of creativity so that they do not just cope with this world but enlarge the community of concern and understanding around them (1989: 16).

Ken Osborne (1988b), has a conclusion similar to Roche regarding education:

> the task of education, from a democratic socialist perspective, is:
>
> 1. to help students to see the world as it is;
> 2. to help them see it as it might be; and
> 3. to give them the skills and dispositions to transform one into the other. This involves a shift in values and assumptions and a rethinking of long-accepted and conventional ways of thinking and acting. (p.72)

Kazim Bacchus discusses the positive continuing effects of implementing global education:

> One of the major concerns of global education, therefore, is to help develop in our youngsters that sense of awareness of mutual interdependence of peoples throughout the world so that later, as

> enlightened and informed citizens, they can take action both directly and indirectly by their influence on their governments' public policies (1989: 22).

Choldin (1989), as director of the Alberta Global Education Project, writes that infusion is also intended to have more immediate effects:

> Teachers are not expected to teach something new, but within the existing curriculum they can teach students that issues like Third World development, human rights, the environment and social justice affect them, and they can do something about them. (p. 28)

The combination of envisioning preferred futures and taking action to approach them provides hope to students who face despair when examining global problems (Hicks, 1993).

The transformative paradigm of global education has the empowerment of learners as one of its main goals. Wood (1988) discusses changes necessary to include democratic empowerment for students:

> If Dewey and the pragmatic philosophers are correct, if indeed we learn what we experience, then the only way to guarantee a reservoir of democratic sentiment in the culture is to make public schooling a center of democratic experience. (p. 176)

Freire (1990) ascribes to education for transformation, which includes mobilizing, organizing, and reinventing power. (p. 226)

Choldin (1994) advocates the adoption of a participatory role in stating that "preparing our students for global citizenship is a central goal of education today." (p. 2) He describes a global citizen as one who is politically active, educates themselves, others, and the public about issues, and relates as much of their life as possible to their social concerns. Carson (1992) describes a similar goal for teachers, especially in the area of new directions in education. He warns of the risk of adopting a position of education (which is often purported by transnational corporations and business leaders) as a vehicle primarily for competitive economic-learning:

> There should be an articulation of a broader vision for the future beyond the competitive marketplace... If our goal is simply going to be limited to gaining a competitive advantage within the fortunate one-fifth of the rich nations - in the meantime writing-off the four-fifths of the people who live

> in the poor nations because they cannot compete - then it will not be much of a global future (1992: 22).

The global education goal of involving teachers and students in positive action works to empower the participants and to counter non-democratic structures.

Infusing through a critical pedagogy

Global education pedagogies have been described as following principles of holistic learning, dialogue, and conscientization. Both dialogue and conscientization increase the active role of the learner, and represent key aspects of critical pedagogy. Many educational movements similar to global education support this enhanced role for students in participating in both their education and their role as agents of social change themselves. Several of these pedagogical variations are discussed here.

Global education pedagogy, with its emphasis on dialogue and teacher-as-learner and learners-as-teachers, gives more credibility than do traditional pedagogies to resources that are presented in narrative form. Carson (1989) discusses narrative understanding as a major related teaching aim of global education:

> An attentiveness to *narrative understanding* opens the power of stories as ways of knowing... Stories are a way of opening us to the many voices and to multiple layers of experience...Narration is a natural way for people to express themselves, and hearing their stories regrounds us in the human experience, opening the possibility for interrogating that experience . (p. 56)

Such resources enable those not in power, particularly students, more opportunity and credibility in the creation of knowledge. This corresponds to the global education principle of addressing issues by examining multiple perspectives.

Global education pedagogies correspond to Freire's liberating education. This includes a pedagogy consisting of establishing dialogical relations through the practice of problem-posing. In opposition to a banking form of education, Friere (1970) sees problem-posing education as redefining roles:

> The teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on "authority" are no longer

> valid; in order to function, authority must be *on the side of* freedom, not *against* it. (p. 67)

Friere continues with a discussion of how this form of education has other positions in contrast to the banking form of education prevalent in most North American classrooms:

> In problem-posing education, men develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation (1970: 71).

Shor (1992) writes about critical teaching for social change in his book *Empowering Education*. He too opts for a problem-posing pedagogy as opposed to a 'banking' form of education (p. 33). Shor provides this example of how he actually uses problem-posing in a college freshman writing class in New York City:

> I began in a participatory and critical way by posing the subject matter itself as a problem. The course was offered to help students become good writers, but rather than lecturing on what that involved or meant, I asked them to first establish their understanding of it... I wanted them to take, from day one, a critical attitude toward their knowledge, their writing habits, and their education. The foundation of the syllabus would be their words, understandings, self-respect, and desire to learn more. (p. 37)

Shor asked his students to reply in writing to several questions on the topic of writing. He himself responded in writing to the same questions. Shor next took his students through a series of exercises, including reviewing their own work, sharing with a partner, having the students read their responses to the class, initiating dialogue on the class responses to each question, and finally bringing in his own answers for discussion to "merge my thinking into an ongoing dialogue that had begun from their points of view." (1992: 38) This process is similar to that of Freire's in both philosophy and practice. Shor stresses that such an appropriate pedagogy is vital for building an empowering program.

Shor (1992) further discusses a philosophy and a pedagogy for critical teaching. He states that a "participatory" classroom enables students to integrate in-school and out-of-school knowledge (p. 54). A Frierian "problem-posing" method and "dialogue" are

fundamental parts of a teaching methodology that has great strength in its broad applicability to student-generated and curriculum topics:

> Critical-democratic pedagogy can land on the doorstep of every subject, not merely in the form of the generative theme and not only in the form of the topical theme. Academic themes need a participatory process. In that process, the role of *dialogue* is crucial. (p. 84)

The advantages of such a "dialogic education" include:

> the power to think critically and to act constructively; the power to study in depth, to understand school, society, work, politics, and our lives; and the power to feel hopeful about an equitable future... (p. 111)

The grounding in Freirian pedagogy unites global education and this version of critical teaching in both their process and their goals.

Pedagogy is a central theme in most empowering forms of education. Osborne (1988a), in his article "Nationalism, Citizenship and Curriculum", requests a blending of the current problem-solving aspect of education with "innovative learning, which stresses not the learning of known skills for dealing with known problems, but the ability to anticipate the unknown." (p. 74) Wood (1988) encourages active democratic student decisionmaking as an appropriate pedagogy:

> Perhaps the most straightforward way to approach this [implementation of pedagogy] is to suggest that whenever the teacher has the latitude to make a decision, an opportunity is also present for students to enter into the decisionmaking process themselves. (p. 180)

Brown (1990) also advocates establishing and maintaining such a democratic classroom. Sleeter (1991) supports both critical pedagogy and feminist pedagogy:

> Critical pedagogy emphasizes the collective analysis of oppression and feminist pedagogy focuses more on personal feeling and experiences, but both place the student at the center of teaching and learning Neither imposes the teacher's view of reality on the students. (p. 20)

In many of global education's sister movements and related educational innovations, the importance of *how* the content is presented and dealt with is paramount.

An effective global education pedagogy needs to utilize appropriate role models. (Toh, 1993) Although such role models are desired, they are not often readily available through our public school system and curriculum. Teachers require both awareness of

and easy access to social activist role models, such as those available through Non-Government Organizations (NGO's) such as UNICEF, Project Ploughshares, and Amnesty International. The inclusion of local groups and individuals as role models supports the attainability of goals of social activists by the virtue of their proximity, and strengthens ties between the school and the community.

Personal and professional implications for global educators

Teachers play the key role in their own empowerment. This begins with self-reflection in ever-widening perspectives of their current roles in classrooms, schools, communities, societies, and the world. These perspectives are further expanded by examining roles in historical and future frameworks. The crystallization of personal theories of education and personal philosophies of life is aided through this introspection. Such understanding can easily lead to a desire to improve oneself or one's lived reality. Teachers become constructive political forces when this process leads them to actively pursue change in the education system. Global education invites teachers to engage in a process of self-transformation in their journey as global educators. Lange Christensen (1995) concludes "being committed to global education is all-encompassing and ***drastically changes your identity as a teacher and as a person***" (p. 9). This was found to be true.

Accepting the role as a global educator includes increasing one's awareness of both that teaching global education ultimately means teaching for social transformation, and that this situates the teacher him/herself as an agent for change. Assuming this role entails perceiving where one "fits in the grander scheme of things" as a teacher. Banks (1991) recognizes this:

> Teachers must not only understand how the dominant paradigms and canon help keep victimized groups powerless, but also must be committed to social change and action if they are to become agents of liberation and empowerment. (p. 141)

Apple (1981) notes that education itself is not neutral, therefore the educator is involved in a political act, whether or not she or he is aware of it. He adds that economic and political power are linked to the knowledge that *is* made available and the knowledge that

is not made available (p. 115). Giroux (1988) maintains that teachers must be "sensitive to the actual historical, social and cultural conditions that contribute to the forms of knowledge and meaning that students bring to school" (p. 253). If we, as educators, really believe that we are helping make a better world for the future by educating children, it is of utmost importance that we realize what our situation is and what alternatives exist or can be created to achieve our goal.

New trends in social theory address the roles of teachers and schools in an ever-changing society. These theories analyze the relationship of schooling to power and privilege reproduction from an emancipatory perspective. This view dovetails with the needs of teachers interested in a transformative version of global education. Kohli (1991) also describes the new role of teachers from a critical social theory perspective:

> If we are to create classrooms that are democratic, noncoercive spaces welcoming multicultural diversity - differences - we must have teachers who are imaginative and courageous. They must be able and willing to endure conflict and anger, tears and pain, unpredictable directions. They must be committed to their own "unlearning." And they must be well-informed enough about historical circumstances to help the children understand what's at stake in it all... for **all** of us. (p. 45)

According to McLaren (1991), this critical understanding of knowledge:

> is able to reveal how the social, cultural, and economic discourses which make up the larger social formation often function as a framework of structural domination with a licensed complicity for demonizing and "othering" certain social groups by selecting the ways in which various kinds of knowledge are positioned pursued, and evaluated within dominant forms of institutional and social life. (p. 101)

Whitson (1991) proposes the use of a counter-hegemonic pedagogy, which would require:

> some consciousness of the ideological structures operating in the culture generally, as well as in the textbooks themselves... and in the relations of authority and power involved in classroom uses of the texts. (p. 72)

Global education incorporates this critical thinking strategy and its resulting empowerment as part of its pedagogy and its underlying principles. To summarize, the combination of critical theoretical background with a corresponding attitude, pedagogy,

and content enormously strengthens the capacity of teachers to engage in the theory and practice of global education.

Any truly sound theory should include the property of reflexivity. If the theory does not take itself into consideration or cannot be applied to itself, it cannot be said to be complete. In this respect, global education should continue to actively advocate global education.

This advocation would hold that global educators continue to concern themselves, at least to some extent, with threats to global education and education movements parallel to global education. As Schukar (1993), Toh (1988), and others have advised, it is essential for teachers to be assertive and constructive in responding to criticisms, suspicions, and neo-conservative attacks on global and peace education. Strategies include: integrating controversial issues, recognize biases, engaging in open dialogue with other groups and views resistant to global education, and 'demystifying the critics' claiming to be the "true defenders" of "morality" and "democracy". Wood (1988) proposes resistance to neo-conservative threats:

> If we are to live democratically, the way we induct the young into the culture must be democratic as well. The emphasis on protectionist democracy currently a part of reform efforts in education must be resisted. (p. 184)

Hicks (1993) also supports a pro-active stance for global educators. He notes that "a critical global education, or futures education, requires that we recognize and confront ethical dilemmas, rather than just describe them" (p. 23). Toh (1993) discusses a constructive response in which global educators could aid in the networking and solidarity of educational movements complementary to global educationby "participation in a wide range of NGO's committed to international/local solidarity for the marginalized (p. 14).

By actively supporting and defending global education, teachers move towards providing much-needed social activist role models for their students.

Global educators benefit from being prepared as to knowing what global education is and what it represents to various stakeholders. It is to their advantage to be

aware of the broad range of theoretical support they enjoy, the potential areas of resistance, and the means to prepare for and deal with opposition to global education.

Research Problem

The future of global education in schools hinges on whether or not classroom teachers will actually take the time and energy to properly infuse it. The rate and direction of educational change in Alberta are so overwhelming that the prospect of considering something like global education may be too much of a burden for a classroom teacher. Hyman (1994) cites some of the barrage of restructuring to Alberta Education:

> revenue centralization for effective resource allocation, rationalization of administrative units to minimize administrative overhead, decentralization of product quality decisions to client-proximate decision-makers, recognition of standards through central endorsement of unit heads, reduction of product-quality deviation through reconfiguration of material distribution decision-making and concomitant evaluation. (p. 6)

Bauni Mackay (1994), as Alberta Teacher Association president, responded to these changes:

> Public education is seriously threatened by the kind of change infecting our province. This is the most insidious reform of all because a threat to public education is a threat to democracy. (p. 31)

Teachers may well ask themselves: "Why should I teach critical thinking skills and real-world issues to students when they perceive education as solely a preparation for entering the work force?" "Why should students be bothered with global issues when the major corporations have apparently expanded beyond government control, let alone beyond the influence of a classroom of kids?" "What's the point of going beyond the curriculum when student evaluation is increasingly focused on government standardized exams?" It is precisely because of this line of thinking that global education *is* needed, not just for the teacher and the students, but for all of society.

Based on this understanding, I conducted a participatory action research project on the infusion of global education. I looked at the procedure and outcome of implementing the global education-infused social studies unit on Brazil from the perspective of the students and the classroom teacher. My teaching assignment included three social studies classes, which allowed me to work with approximately 85 Grade Eight students. I chose the Brazil unit because the Alberta Global Education Project developed this excellent resource which not only matched the Alberta Program of Studies, but utilized the recommended text resources. This meant that any Alberta teacher with a grade eight social studies teaching assignment would have access to this unit as an introduction to global education, as opposed to trying to develop their own infused unit as their initial global education experience.

My research was guided by action research methodology. This research actively engaged the researcher in the research process through a cycle of planning, acting, and reflecting. Smits (1987) describes action research as:

> A potentially distinguishing feature of action research from both "normal" research and "normal" classroom practice is systematic (and some would say critical) reflection on knowledge and experience. (p. 21)

Data collection relied on various qualitative methods. Student and classroom teacher perspective comprised the bulk of the research, which was supplemented by data gethered from colleagues.

I originally hoped that through this research I would gain a deeper and more sensitive understanding of how students view global education. Secondly, I hoped to critically reflect on my approaches and strategies of infusing global education into a specific subject area as a classroom teacher. Thirdly, I desired to draw some implications for the theory and practice of global education in Alberta schools. On a personal level, I hoped for this research to draw together my years of experience as a classroom teacher, my university graduate studies, and my personal reflections and beliefs. I felt that I needed to integrate these elements to move ahead in my on-going process of reflection, revision, and action.

More specifically, the research problem will be examined in terms of the following questions:

(1) What effects does the infusion of global education into three grade eight classes over a period of time have on my theory and practice as a teacher?

(2) What will be the observable and felt effects of this global education experience on the students?

(3) What will be the responses of the administration and colleagues of the school to my efforts to infuse global education in my classroom?

Significance of the Study

There is very little research to date on global education infusion in public schools from the perspective of the classroom teacher. The most closely related work is found in Lange Christensen's (1995) summary report, *Aspiring Toward Transformation: A Study of Alberta Teachers and Global Education*. Her research raises a number of issues and themes which resonate within my study. A major difference is realized in the research participants. Christensen's study concerns a group of teachers reflecting on their past, present, and future experiences as global educators, while my research constitutes an effort of one teacher to actively document through action research the processes and outcomes of implementing a specific global education unit.

The vision of this study was to engage and reflect upon the act of infusing global education into my classroom.. I also intended this thesis to contribute to the legitimacy and significance of action research coordinated by classroom teachers. In doing so, I believe this thesis promotes the value and effectiveness of global education for educators as well as for students, and affirms the role of teacher-as-researcher.

CHAPTER II

METHODOLOGY

> **Action research and teacher research are forms of self-reflective enquiry which have been steadily emerging as alternatives to the more traditional theory-based approaches in the study of education. They place the teacher at the centre of the enquiry, in the setting of the research question, the framing of the research methodology, and the conducting of the research itself. (Hughes, 1992: 6)**

Introduction

The social science research tradition began with a firm emphasis on using quantitative methodologies to evaluate positivist criteria. However, in recent decades advocates of qualitative research have developed a strong case for alternative methodology:

> What mainstream empirical researchers cannot seem to understand is that meaning is a contested entity. What an event, an action, or a text means may depend on what question is asked about it or what is hidden from an observer. (Kincheloe, 1995: 79)

> What qualitative research does best and most essentially is to describe key incidents in functionally relevant descriptive terms and place them in some relation to the wider social context, using the key principles of social organization. (Erickson, 1977: 50)

The goals of this form of research cannot be attained through quantitative research. Schools, by nature of being institutions dealing primarily with people, are better sources of qualitative data than quantitative data. Eisner (1991) provides the following example:

> Schools also have moods, and they too display scenes of high drama that those who make policy and who seek to improve practice should know. The means through which such knowledge is made possible are the enlightened eye - the scene is seen - and the ability to craft text so that what the observer has experienced can be shared by those who were not there. (30)

A type of research discussed, and preferred, by Connell (1993) is research by teachers:

> what we see here is a knowledge-production process that is reflexively integrated into the practice of teaching. Teachers discover and produce relevant knowledge in an ongoing way in the course of their labour process. (p.114)

This position moves teachers beyond merely consuming or implementing research to receiving credit for creating research.

A qualitative orientation is very appropriate and relevant for the study of global education infusion. This method makes possible a meaningful understanding of the teacher's and students' experiences. The challenge in this study was to design a qualitative procedure to *show* educators, and perhaps other stakeholders, *how* global education may work to enhance the learning and lives of students.

A teacher's recounting of what transpired in the classroom for the global education infusion would have been too limited in its scope to be valid. A perspective solely from the students would have evoked similar criticisms. A combination of at least these two positions was needed, and this, with direct correspondence between teacher and students, more closely corresponded to the global education concept of dialogue as part of the learning process. An additional perspective from staff members aided in the triangulation of the data.

The most promising qualitative research method encountered for this study was action research, especially collaborative action research. It addressed the concerns of remaining true to global education principles more than any other form of research. The teacher-as-researcher and students were regarded as having both dignity and worth from an action research perspective. Key elements of action research were utilized in this study's form of teacher research. A discussion of action research follows.

Action Research

As Hughes (1992: 8) has recounted in her historical analysis, John Dewey's support for a "praxis of theory and practice in the classroom" embodies principles which reflect some of the key elements of an action orientation to research. The next major

development in action research involved Kurt Lewin in the 1940's, who saw the potential for people's self-enquiry to lead to social action and improved social science knowledge. Carson (1987: 2) examined Lewin's melding of experimental social science with social problems to result in a better community and better social theory, and observed that this "method of action research consisted of a spiral of planning, action and reflection." Hughes discusses the further evolution of this method continuing with S. M. Corey's attempt in the 1950's to legitimize action research and Elliot's contention in the 1960's that educational theory should derive from practice. Hughes (1992) describes the contribution of Stenhouse to action research as follows:

> Stenhouse gave importance to the notion of teacher as researcher... He claimed teacher research was the way to teacher emancipation and argued that researchers should justify themselves to practitioners, not practitioners to researchers. (p. 8)

Specific application of action research to education was detailed in the 1980s by Carr and Kemmis (1986). They played a major role in the advancement in extending the depth of action research. As Smits (1987) summarized:

> Carr and Kemmis also consider critical reflection, whereby the teacher becomes aware of wider issues, as an essential component of action research (p. 22).

Carson (1987) describes Carr and Kemmis as creating the third of three variations of action research:

> they argue that the ideal of improving education, and the quality of social life in general, through genuine democratic participation is limited by unequal power relations. These relations have developed historically and may be altered through the action research of participants. (p. 4)

Variations of action research

There are several other variations of action research currently in use. Some phrases associated with this form of research include: reflective practitioner, reflective teaching, teacher research, participant action research, and collaborative action research.

Jones (1992) defines a reflective practitioner as one who conducts classroom research to improve instruction:

> By systematically collecting information and by documenting the effectiveness of instructional programs, teachers will be confident in their ability to answer important questions about their programs and to solve their own instructional problems (p. 52).

This approach provides a practical guide for evaluating effectiveness of implementing a program such as the infusion of global education. Archer (1992) discusses the common "plan, act, observe, and reflect" cycle in her description of action research and reflective practitioners:

> For me, action research, teacher as researcher, and reflective practitioner denote looking closely and systematically at some aspect of teaching and learning, reflecting on the data gathered, and taking action as a result of my new information. (p.12)

The "reflection" aspect of action research is discussed by people experienced in the use of action research. In her article "Reflections of an Emergent Action Researcher", Garcia (1992) describes her own development in this area:

> I now understand the first lesson of action research: the question must be rooted in the immediate context of the classroom... the second lesson to emerge from my research was that action research is connected to problem solving... The "hat" of the researcher encouraged me to look at the situation more rigorously and to inspect with more depth and objectivity than I would have done ordinarily from my perspective as a classroom teacher. (p. 3)

Smits (1987) agrees with the idea of systematic reflection being an essential component to action research:

> A potentially distinguishing feature of action research from both "normal" research and "normal" classroom practice is systematic (and some would say critical) reflection on knowledge and experience . (p. 21)

McTaggart (1991) describes participatory action research as consisting of nine key principles. *(1) Identification of the individual and collective project.* This would include mutual agreement for individual and group changes. *(2) Changing and studying discourse, practice, and social organizations*: *The distribution of power*. This principle includes analyzing interactions to enhance effective praxis. *(3) Changing the culture of working groups, institutions, and society*. This involves suspending status and power distinctions to enable research which contests that same status and power. *(4) Action and reflection.*

> Participatory action research starts small and develops through the self-reflective spiral: a spiral of cycles of planning, acting, (implementing plans), observing (systematically), reflecting and then re-planning, further implementation, observing and reflecting. (p. 175)

(5) Unifying the intellectual and practical project. This principle centers on the praxis of combining the theory and research with appropriate action for participants to become active proponents of their beliefs. *(6) Knowledge production.* Knowledge is created in three major forms, but the knowledge developed by the workers has precedence over the knowledge shared by the groups and the knowledge developed by the academics. *(7) Engaging the politics of research action.* This section describes the conflict phase of participatory action research, of new knowledge confronting the established practices. *(8) Methodological resources.* This principle pays attention to the researchers considering themselves as valid producers of historical knowledge as opposed to receivers of that knowledge. Social theory may be carefully introduced by academic participants, but never imposed. *(9) Creating the theory of the work.* The participatory action researchers are legitimized to the point of actually challenging other research and practices. McTaggart's comprehensive perspective of action research provides valuable aspects, like smothering status relations or potential sources of resistance, not discussed in most versions of action research (1990: 185). Cohen and Manion (1985) describe a similar eight point version of action research.

Collaborative action research is another variation of action research. This version, by its nature, addresses the triangulation of investigator perspectives. In this method, a combination of internal and external researchers study the research questions in a non-hierarchical dialogical manner. Hammersly (1990) considers collaborative action research with teachers as part of a new sociology of education. Nodie and Smulyan (1989) describe a four-step method of implementing collaborative action research in schools, and emphasize the cycle of planning, acting, observing, and reflecting. One intention of this procedure is to meld the theory and practice of the research topic. According to Smits (1987), collaborative action research:

> provides at least a way to begin thinking about what an education research community oriented to practical concerns might be like. Paramount in

> such a conception is the need to provide a forum for discussion, conversation, and support. (p. 23)

The collaborative form of action research is more closely matched to the underpinnings of global education because of its focus on continual dialogue. The collaborative version places more emphasis on the researchers working and reflecting together as partners or as a team.

Collaborative or participatory action research are forms of research which blend with the themes and pedagogies of global education. They are underpinned by an emancipatory theme whereby they encourage the teacher to work with the students to consider possibilities for personal and societal transformation.

Ira Shor (1992) describes such emancipatory research as a key to empowering education in his discussion of how a critical classroom functions as a research center:

> First, the teacher examines student life and language to create a curriculum situated in their themes and thoughts. Second, students are invited to join the teacher in studying their community and conditions, as co-researchers of their own culture. Third, once a generative, topical, or academic theme is posed as a problem for critical dialogue, students and teacher become researchers again, investigating a specific subject matter. Fourth, both teacher and students research the learning process under way. to discover how teaching and learning are progressing. (p. 169)

Shor contrasts this to non-participatory research, which he describes as being isolated from regular teaching. He discusses how teachers do not have much time to become involved in the research community and how their relatively low status discourages "their behavior as collegial intellectuals and professional researchers" (1992: 170). Shor recommends reforming education so that teachers are more able to actually *do* classroom research.

The collaborative action research methodology would have been preferable for a thesis on global education, but the circumstances of this study did not allow for it. The climate of the classroom would have resulted in students involved in such participation being perceived as "teacher's pets" by their classmates, and this would have eroded the teacher-student rapport previously established.

As with any form of research, action research has its strengths and weaknesses.

Carson (1988) cites three potential problem areas: representing action research in a way that retains praxis as opposed to separating theory and practice, making appropriate public validation for action research projects, and escaping tendencies of self-interest to establish "truly collegial relationships based upon an ethical responsibility for one another and for the children we serve" (p. 5). Smits (1988) also raises the question of equality of collaboration by asking, "Is it possible to build genuinely collaborative communities in situations often dominated by bureaucratic and hierarchical structures and demands?" (p.23) The collaborative version of action research *which emphasizes non-hierarchical dialogue* begins to address the latter of these concerns.

Connell (1993) discusses two key areas in which educational research can be improved. First, links between school and academics need to be encouraged and supported by research funding structures. Second, academic work needs to be better publicized and recognized. Connell describes the problems of unstable working conditions detracting from the creativity of research, and funding practices which distance the workers with practical knowledge from the planning and designing of the research. Involving teachers in all aspects of research, as what should happen in action research, would not do much to address the instability of the researchers' positions, but it would confront the latter problem. Connell also discusses the problem of presenting teacher research:

> At present, the knowledge teachers acquire often goes no further than their own classrooms. One of the key moves, then, is to create forums where this knowledge can circulate, and to organize schedules to make this circulation possible. The minute-to-minute daily pressure of classroom teaching is a powerful constraint on teachers' capacity to organise and circulate their knowledge (1993: 118).

The nature of teaching does more to detract than add to the ease of conducting research. Connell describes a "barefoot doctor" model (resembling action research) and participatory action research model which have potential to address this issue.

Cohen and Manion (1985) also discuss the need for validating qualitative research through triangulation of the research findings. Such triangulation would consider variations in time, space, levels/groupings, theories, investigator, and methods.

McTaggart (1990) writes that triangulation is one technique for confirming action research data:

> Validation is accomplished by a variety of methods including triangulation of observations and interpretations, by participant confirmation, and by testing the coherence of arguments being presented. (p. 177)

The importance of triangulating findings is supported by Hughes (1992) as a process "to confirm perspectives and arrive at a balanced view" (p. 9).

Smits and Chisolm each raise the possibility of engaging in action research with children. Smits (1987) ponders "whether students (and also parents) could be involved actively in school and classroom action research projects as collaborators" (p. 23). Chisolm (1990) adopts a more critical perspective:

> Action researchers in education spend much time discussing how best to negotiate symmetrical relations with teachers, but very little time thinking about what kinds of research relationships can be built up with children. (p. 254)

Ira Shor's (1992) problem-posing strategy for the classroom begins to address this issue. The global education perspective, based on a Frierian notion, of teacher-as-learner and learner-as-teacher is designed to specifically break down structural power relationships so that students and teachers can learn together, and respect and enhance each other's learning. Global education is based on establishing forms of collaborative action research between students and teachers.

Connell (1993) puts the role of educational research into a larger perspective when discussing the challenges presented to education authorities in the area of injustices:

> the politics of research must be addressed in a broader political context. The issue must be taken up by groups who normally leave 'research' as a technical issue to the experts - groups like teacher unions, parent organizations, ethnic and community coalitions. There is only so much that can be done to improve educational research from inside the institutional whale. In the long run, the quality of educational thought and investigations will reflect the quality of democracy in the society as a whole. (p. 124)

A broader view of action research and its limits are presented by Chisholm (1989):

> It is certainly the case that a commitment to social justice and democratic, participatory research practice cannot, of themselves, resolve the realities of socially structured distance and material conflicts of interest. (p. 256)

Although action research, like any other single concept, cannot be the solution to all problems in society or even education, it offers much more than other research methods encountered. Its flexibility, respect for all participants (including subjects), and inherent tendency towards justice and equality through dialogue reflect principles of global education, thus determining it to be the most appropriate research methodology for global education research.

The original plan to utilize action research was affected by time and energy constraints in the role of classroom teacher. The sustained focus on personal observation and reflection was hampered by the professional pressures of undergoing province-wide school division restructuring, implementing programs from a new school division (i.e. Outcome-Based Education), creating new school plans to align with new provincial and divisional goals, and a challenging teaching assignment. This cumulation detracted from the continuous energy required to maintain sufficient and systematic self-observation and transformative reflection to distinguish teacher research and action research. The decision was made to integrate principles of action research in a teacher-as-researcher or reflective practitioner methodology. Grant and Zeichner (1984)describe the reflective teacher as "being constantly critical and reflective about that which is presented to you and that which has been omitted". This methodology is consistent with global education principles.

Data Collection

The teacher-as-researcher was realized through a form of qualitative research, and, as such, did not rely on standardized assessment tools or statistical research techniques. Hughes (1992) points out that "first, and perhaps most importantly, it is necessary to understand that practitioner action research cannot simply use the methods of conventional social science" (p. 9). Researchers select data gathering methods which complement the research situation. Teachers as researchers naturally select methods

which are available in a school setting and are practical to use with their students. "The researcher may keep a diary, collect documents, conduct surveys and questionnaires and interviews, make tape or video recording, or keep observation notes." (Hughes, 1992: 9) Thompson (1992) echoes this perspective:

> Data gathering must be in a form that is conducive to monitoring and reflecting and comes from studying one's own classroom in everyday situations. Techniques such as journal notes, audio and video tapes, pupil diaries, interview, group discussions, questionnaires, sociemetry, documentary evidence, and the use of case studies are techniques Hopkins (1985) discusses in detail. Field data has its strength in "reality". (p. 75)

Garcia (1992) describes a situation in which several teachers at the same school were engaged in action research at the same time. In this case, teachers did not feel obliged to all use the same data collection methods, but instead "we all gathered information in ways that were appropriate to the particular problem and well suited to our individual learning styles" (p. 4).

Problems loomed in the area of appropriate data collection. Performing periodic surveys would have restricted the study and limited the information that could have evolved through the process. By utilizing pre-existing "tested" surveys or by constructing my own surveys, I could have only *assumed* that the students interpreted the questions as I intended them to be interpreted, and such ambiguity would have been unreliable and unacceptable. My final results needed to be "deeper" than those attainable from a survey format if they were to have the potential to make a difference in real public schools.

For my study, the specific data collection methods employed were: a teacher reflective journal, student response journals, audio and video tape recordings, interviews, and class average marks for social studies. The quality of student assignments was also noted, but not gathered as comparative data. These data collection methods will be further elaborated upon

Journals provide valuable material because of their inherent opportunity for reflection. Archer (1992) has noted "keeping a teacher's journal forced me to reflect on

my practice and take action as a result of that reflection." (p. 13) Edwards and Walker (1990) studied the effectiveness of peer dialogue journals, and concluded that:

> many students discovered their ability to reflect on almost any experience in order to create vital learning for themselves... Students noted that without writing in the journal many points of reflection would have been lost... In the journals the students reflected on their own thinking (their limits, attitudes, and outlook) and many reported being aware of "really thinking" for the first time. (p. 12)

Reflection appears to be one of the most underrated aspects of traditional research, and the effect of combining it with writing in journals gives powerful results.

My own personal journal gave a frequent summary of what occurred in the classroom from the teacher's perspective. This journal also consisted of my reflections and interpretations of what I perceived took place in the classroom and through conversations with students, staff members, and parents. My perceptions would, of course, be influenced by the sum of my life experiences, particularly my personal beliefs, my teaching experience, and my post-graduate university courses. I do not believe in the myth of total objectivity and impartiality. Recognition and acknowledgment of personal biases contribute to a "truer" overall perception of events.

Data collection through dialogue journals between the teacher and the students was appropriate to the dialogical principles underlying global education. This process had the advantages of not only studying the students' development process in relation to the Brazil and global education themes, but of allowing the teacher to participate in a teacher-as-learner and learner-as-teacher situation. I chose this as one method of obtaining data, but I required more sources since dialogue journals could not easily accommodate observations on group activities.

Multiple perspectives of global education infusion were required. Incorporating observations of group situations in which authority figures were not directly present was addressed through audio-cassette recordings of a small-group assignment. Student perspectives on this activity were received after the students had met again to listen to, reflect, and discuss their audio-recorded assignment, and then write about their reflections in their response journal. Data on large group activities was obtained by video-taping the

culminating "Amazonia" activity for all three classes. The field texts of these audio and video recordings would be supplemented and verified through subsequent dialogue journal writing with students in their response journals. Interview-conversations with staff members provided an "outside" view of the implementation of global education.

The study also relied on direct discussions with participants in the study in order to corroborate the perceptions of the researcher. Jones (1992) notes that "structured or unstructured interviews permit the gathering of in-depth information." (p. 53) Carson (1986) advocates the use of conversational research over the traditional interview for its dialectical advantages. He summarizes that:

> In the final analysis, the practice of conducting conversations with participants is in itself a form of action which helps forge a reformed practice. By engaging in conversation researchers are helping to create spaces within educational institutions for thoughtful reflection oriented towards improving practice. (p. 84)

Interviews, and especially conversations, dovetail with the global education theme of genuine dialogue. The form most true to this theme would be conversational research between teacher and students. I made one successful and several unsuccessful attempts at formal conversation interviews with students, but I was successful in obtaining these interviews with two staff members, including my administrator and another teacher who also taught the same grade eight students.

I originally intended to discuss methodology with the students to incorporate their opinions of which research procedures would be the most effective. This decision was to make my methodology correspond to the dialogical format of global education as much as possible. As a result of the change in my teaching assignment in November, this approach became impractical. I was transferred from grade six to grade eight. This move presented me with the opportunity to use global education with the age group often considered by most school staff to be the most "challenging" and the "least interested" in school. I felt that if global education could be successful with students of *this* group, it could work anywhere. An inherent problem with this new teaching assignment was that my new homeroom had "gone through" two teachers in the first two months. The initial

extreme distrust and resistance exhibited by the majority of these students led me to reevaluate my goal of utilizing student input to select my thesis research methods. I concluded to determine the most appropriate methods myself, based on my interactions with the students as opposed to soliciting their advice. At this point, I was disappointed to realize that I would not be able to conduct a collaborative action research project. The fragile but strengthening rapport between myself and my students would not have sustained the stress of putting some of them in a situation whereby students who chose to directly participate in my thesis would have been perceived as getting special attention and consideration by some of the students who would have chosen not to directly participate. My methodology emulated collaborative and participatory action research in its final version of qualitative teacher research.

In conclusion, I retained the majority of my initial data-collection methods. I utilized a personal teacher journal, a classroom teacher journal, informal notes in the teacher daily planbook, personal reflections on audio-cassette, student response journals, student audio and video recordings, class averages, and staff interview-conversations. My disappointment was in not being able to become more involved with a fuller dialogue format with the student response journals, and not being able to coordinate interview-conversations with students.

Data Analysis

Data was encoded through an abbreviation method. Personal journal entries were designated as PJ, followed by the date (month, day, year) of entry (i.e. PJ / 04/10/95). Personal cassette reflections were labeled Pcs and accompanied by their date of entry. Students journal entries were cited as SJ, followed by a number corresponding to identity of the student (i.e. SJ-8). There were ten different student journal involved in the study. Student audio-cassette recordings of a small-group assignment were labeled as SC, followed by a number corresponding to their group (i.e. SC--4). Student video recordings were designated by homeroom classes after the prefix "V" (i.e. VA). Staff interview-conversations were identified with the prefix Int, followed by the initial of the staff

member interviewed (i.e. Int-A). Confidentiality was maintained by replacing student journal participant names with numbers, replacing homeroom class designations with pseudonym designations, and using pseudonyms for staff participants.

The majority of data collection took place during the Social Studies unit on Brazil, which ran from December 12, 1994 to April 10, 1995. Informal discussion with students continued for the remainder of the school year (June 1995). One interview-conversation with two students was completed in the fall of 1996, and several more attempts with other students were unsuccessful. Informal discussions with staff continued during the next school year. Personal reflections, although no longer recorded, continue still.

The role of teacher-as-researcher was established on March 10, 1995. It took three months of building rapport during the Brazil unit to establish a climate conducive to approaching students about participating in a thesis study. This also included over a month of work on a special project which led up to discussing the thesis with students. I was involved in a district-wide committee to establish a definition for a "socially responsible student". I used this opportunity to discuss this process with students and solicit their opinions, which I then presented to the committee. Some of the suggestions were included in the initial drafts of the committee's definition, so the students were able to actually see that their input was listened to. I came back to this exercise when introducing my thesis study. The initial student response could be described as "disinterested", and I was disappointed to find five copies of my consent forms on the floor at the end of the same class I discussed the thesis with the students. Student interest in the study gradually increased, but never to the point of "enthusiastic" or "openly interested" by almost any student. This humbling experience created a lasting impression. Students eventually showed interest and enthusiasm in participating, and signed consent forms were handed in.

Limitations of the Study

This study included the following limitations. It was confined to one setting: Summitview School in Grande Cache (net enrollment around 300 students) during the 1994-95 school year in the social studies classes of one teacher. The global education infusion occurred during one of the three major social studies units (Brazil: A Case Study of South America). The infusion itself took the form of the Alberta Global Education Project unit "Jungles" with supplemental lessons drawn from the recommended texts. Due to time and energy constraints, the other two social studies units were not taught as complete global education units, but included global education perspectives and lessons.

The study was done as qualitative, ethnographic research with a participatory action research perspective. The professional perceptions of the researcher were influenced by a background of ten years of teaching in Alberta public schools at the grade six to nine level, the completion of graduate courses in the Department of Educational Foundations in the field of International and Intercultural Education. The personal perceptions included the bias that education should be humanitarian and empowering, and that teachers and students *can and do* make a difference.

Conclusion

To summarize, elements of action research methodology were selected for their appropriateness to a global education context. Because of the dual nature of being infusing-teacher and researcher, a teacher-as-researcher qualitative research methodology was chosen. Data collection included a wide variety of methods, but regrettably not in an on-going dialogue form of interview-conversations with students. This research was challenging in terms of the energy required to conduct it while teaching full-time, but rewarding in terms of the reflection and learning process for the teacher-researcher. I came to know my students and myself better through the research process.

CHAPTER III

CURRICULUM INTEGRATION

> **The strong sense of fairness that many students have can, given appropriate learning experiences, become part of a commitment to justice, to caring for the planet, to becoming involved in political as well as personal change. (Hicks, 1988: 12)**

Introduction

The success or failure of any educational program depends on the support it receives from the teachers who implement it, and this study strongly supports the infusion of global education. The merits of global education as an educational program will be discussed. A description and analysis of the grade eight social studies syllabus from a global education perspective follows. A summary of the infused global education activities from the Brazil unit is provided.

Global Education as an Educational Program

The structure of global education recognizes the importance of the role of the teacher. It's principles credit teachers for caring about their students' long-term well-being and for realizing that, in twelve years or less, they will be sharing their society with those same students as adults. The foundations of global education also recognize that the current education system could be improved, that not everything students are currently learning is relevant to their lives (Slaughter, 1988), and that standardized tests are not the raison d'être of an educational system. Global educators often provide teachers with a philosophical background and sample lesson plans (Burnley, 1988; Toh and Floresca-Cawagas 1990). Global education improves education in areas ranging from curriculum relevance to student and teacher application, enjoyment, and empowerment to attaining a more humane and peaceful school, community, and world.

Global education has several additional features which aid in accommodating infusion. It is a flexible program that encourages teachers to *use* their experience and

expertise in teaching global education topics without expecting those teachers to *be* experts. Two fundamental aspects of global education alleviate the teacher from assuming any sort of "all-knowing" role: redefining teachers and students as teacher-as-learner and learner-as-teacher; and modifying pedagogy through processes of dialogue and problem-posing. The consequence of these aspects is an educational program which is more exploratory and "grass-roots" than the traditional "top-down" bureaucratic programs (i.e. results-based curriculum, Soucek and Pannu, 1996). Global education has an advantage of being a cumulative program: teachers can start small and build up their degree of implementation; gradually enlarge their own resource base; and establish a network with colleagues and other field-workers in particular areas, such as environment and human rights. Global educators are generous in sharing practical resources, especially through the Alberta Global Education Project. A sound educational program has a clear goal, and this is provided in the taking of action as a result of learning. Student action is usually quite visible in the community, as demonstrated in QUEST Service Learning Projects (Skills for Adolescence, 1988). This improves connections between the community and the school, and also improves the sense of accomplishment and empowerment for the teacher and the students.

Global education principles rigorously support that teachers have a full curriculum already, and cannot "squeeze in just one more great program". Earl Choldin (1989) describes the position held by the Alberta Global Education Project:

> Central to the project's philosophy of global education is the principle that global education is not a new subject or topic to be added on to the already heavy curriculum; rather, it is a different perspective to be infused into the existing curriculum. Teachers are not expected to teach something new, but within the existing curriculum they can teach students that issues like Third World development, human rights, the environment and social justice affect them, and they can do something about them. (p. 28).

This description highlights the difference of global education being infused into and not added on to the curriculum. Hicks (1988) writes that "whatever one is teaching on the timetable these skills [critical thinking, recognizing propaganda, cooperating, empathizing, and relating assertively] can be developed." (p. 12) This concept of

applicability is reinforced by Lewis Perinbam (1989), who, as vice-president of Canadian International Development Agency (CIDA), says "global education is not a subject; it is a concept, a way of looking at the world." (p. 25) On a smaller scale, Gale Smith (1994), in her article *A Map for the Global Voyage: Lesson Plan Re-Modelling*, discusses how global education lessons emphasize the development of a deeper understanding of knowledge and its relationship to everyday life as opposed to the accumulation of vast amounts of information.

Global education perspectives on the grade eight social studies curriculum

The more applicable an educational program is, the better its ultimate chance of success of being implemented on an initial and continual basis. The comprehensive nature of global education's themes makes it applicable to any subject area at any level. Jim Brackenbury (1989), as associate director of Curriculum Design for Alberta Education, writes:

> All core and complementary program of study provide opportunities for students to acquire concepts, skills and attitudes relevant to global education from their first days in elementary school right through Grade 12 (p. 29).

Although social studies is the most common area associated with global education, infusion works well in every subject from mathematics (comparative government spending on military vs. social programs as percents of GNP's, or as actual dollar amounts to demonstrate large numbers) to physical education (conflict resolution or the politics of international athletic competition) to health (personal peace).

An overview of the social studies program rationale and philosophy, goals and objectives, content, and suggested teaching strategies demonstrates the intrinsic applicability of global education. A description of the content, *Topic C South America: A Case Study of Brazil*, provides a specific context for the infusion of global education in this study.

Program rationale and philosophy of social studies

The aim of Alberta Education, which underlies the social studies program, corresponds closely to global education's emphasis on learning and taking constructive action based on that learning:

> The aim of education is to develop the knowledge, the skills and the positive attitudes of individuals, so that they will be self-confident, capable, and committed to setting goals, making informed choices and acting in ways that will improve their own lives and the life of their community. (Alberta Education, p. 1)

This basic aim of education is also reflected in the rationale of global education. The last phrase, which focuses directly on students taking action to improve their own lives as well as the life of their community, is essential to the vision of global education. The notion of community is another key element to global education, although global education would also emphasize the cooperative goal of community and societal transformation.

The social studies rationale and philosophy ends with a description of the students' role as learners in response to a changing society:

> students require a wide range of critical and creative thinking skills and strategies which they can apply to a wide range of situations. Therefore, the concept of learners as receivers of information should be replaced with a view of learners as self-motivated, self-directed problem solvers and decision makers...(Alberta Education, 1989: 1)

This recognition that students need to be more active and less passive as learners parallels the global education perspective that students need to be actively involved in their education for it to be relevant to them.

Goals and objectives of social studies

Alberta Education's goal for social studies is to have students to become responsible citizens. This version of citizenship is to take into consideration the ever-changing nature of society, and therefore focus on lifelong learning. This social studies goal is pursued through three categories of objectives: knowledge, skill, and attitude

Responsible citizenship is described in more detail in the social studies goals and objectives:

> RESPONSIBLE CITIZENSHIP is the ultimate goal of social studies. Basic to this goal is the development of critical thinking. The "responsible citizen" is one who is knowledgeable, purposeful and makes responsible choices. Responsible citizenship includes:
>
> - understanding the role, rights, and responsibilities of a citizen in a democratic society and a citizen in the global community
> - participating constructively in the democratic process by making rational decisions
> - respecting the dignity and worth of self and others (Alberta Education, p. 2)

This definition of citizenship is supportive of what defines a global citizen. Earl Choldin (1994) describes global citizens as:

> informed about issues, looking beyond symptoms to causes. They look at issues in terms of the social good, not only their personal good, using the full range of social, ecological, economic, aesthetic, spiritual and ethical values. They are media literate, able to evaluate information considering the source, able to weigh conflicting information and values and arrive at wise decisions.
>
> Global citizens appreciate the social, political, environmental, cultural and economic interdependence of the world today. They recognize the systematic nature of global issues and the relationship of local aspects to the global whole. They look beyond the probable future to develop a vision of a preferred future and then they take action to make real that vision. (p. i)

The critical thinking skills emphasized in the definition of a "responsible citizen" correspond to the "global citizen" qualities of looking to causes, being media literate, considering sources, and weighing conflicting information. The constructive participation of the "responsible citizen" is similar to the action taken by the "global citizen" to make real the preferred future. The respect for dignity and worth demonstrated by the "responsible citizen" parallels the looking at issues by the "global citizen" who considers a full range of values. Rights, role, and responsibilities of citizens are inherent objectives of "global citizens" as opposed to the defined objectives of "responsible citizens". From a global educator's perspective, the social studies goal of responsible citizenship is encouraging.

The social studies knowledge objectives ensure that a responsible citizen is informed about the past and present to prepare for the future. The skill objectives are grouped into three main categories: process (acquiring, evaluating, and using information and ideas), communication (expressing and presenting information and ideas), and participation (interacting with others). The attitude objectives encourage students to develop: positive attitudes towards learning, one's self, and democracy; responsibility toward the environment and the community; and respect, tolerance, and understanding towards individuals, groups, cultures in the community. Community is described as including local, regional, national, and global definitions. All three of these types of objectives support global education principles Maheu (1995) discusses how global education knowledge objectives share historical, geographical, political and economic dimensions with social studies knowledge objectives, and writes that "most global educators would strongly agree that effective pedagogy involves a combination of these [social studies] important skills." (p. 22) A major theme not emphasized in the Alberta Education objectives is the teaching of students to envision preferred futures and to take action to attain them. The minimal attention to action on the part of students is consistent throughout the curriculum, and is the major inconsistency between social studies and global education objectives.

Content of social studies

The content of the social studies program consists of three major topics, the study of current affairs, and an elective component to adapt and enhance instruction. The topics themselves are chosen to:

> represent a balance between the immediate social environment and the larger social world; between small group and societal problems and issues; among local, regional, national and global affairs; among past, present and future directions; and among Western and non-Western cultures...
>
> The junior high social studies curriculum examines people in society as they interact with their many environments - cultural, physical and economic. (Alberta Education, p. 5)

The balance of perspectives is essential to global education principles, and the general content of social studies addresses this balance through societal, geographical, and temporal means.

Teaching suggestions for social studies

The social studies program cites two fundamental goals: responsible citizenship and thinking. Responsible citizenship would have the student be knowledgeable, purposeful and making responsible choices. Thinking skills and strategies incorporate four components: critical thinking, creative thinking, problem solving, and decision making. Alberta Education provides the following definitions of these aspects of thinking clearly:

> Critical thinking is a process of analysing and evaluating claims, conclusions, definitions, evidence, beliefs and actions. This process can involve the use of criteria to make judgments about the past, present and future. (p. 12)
>
> Creative thinking emphasizes divergent thinking and the productions of new and original ideas. We value its importance for producing new knowledge, innovations and artistic expressions. (p. 12)
>
> In a sense, problem solving may be thought of as "knowledge" inquiry, while decision making is "making choices" inquiry. Problem solving involves understanding and explaining the world. Decision making involves considering alternatives and resolving issues. Students are required to select the best course of action in a complex situation. The emphasis in problem solving is "what is," while in decision making the emphasis is "what ought to be." While both inquiry strategies lead to new knowledge, skills and attitudes, decision making leads to action that may involve the student personally. (p. 14)

These components are essential aspects of the global education pedagogical principles of holism, dialogue, and conscientization (Toh and Floreca-Cawagas, 1990). Creative thinking aids in the sensitization of the interconnectedness of societal and global problems. Critical thinking assists teachers and learners in reflecting on a wider range of perspectives through dialogue. Decision making and problem solving are important parts of taking action to transform society as an outcome of conscientization.

Social Studies Topic C South America: A Case Study of Brazil

Topic C is the unit in which the infused global education unit was implemented. The Brazil topic's major issue for inquiry focuses on the interactions of physical and human geography over time. There are four related issues and questions for inquiry:

> (i) What are the major physical features of South America?
>
> (ii) How does the culture of Brazil reflect the variety of origins of its people?
>
> (iii) How has human settlement altered the physical environment of Brazil (past and present)?
>
> (iv) What issues and trends are likely to influence the relationships of the people of Brazil with their physical environment? (Alberta Education, 1989, p. 120)

These issues are closely linked with several global education themes. Structural violence is central when studying the millions of people living in poverty in Brazil and the policies imposed by the Brazilian government in consultation with the World Bank. Human rights, cultural solidarity, and environmental care are forefront when studying the destruction of the rainforest and the plight of the indigenous peoples who live there. Militarization played a key role in Brazil's economic growth. This is a topic very rich for infusing global education.

An overview of this topic by Alberta Education is also included. It is encouraging to note this overview at least has elements of a transformative paradigm as opposed to the pure traditional liberal technocratic paradigm:

> South America is one of the most rapidly growing areas of the world. In population terms, the area is the fastest growing. Economic development of the rainforest, plains and mountain areas is rapid in many places.
>
> While some perceive such growth as beneficial, serious repercussions for the whole world could result. This is particularly true in Brazil, where World Bank-backed projects chew up hundreds of thousands of hectares of rainforest each year in efforts to provide land for landless peasants. In the burgeoning cities, Brazil's great wealth is belied by the considerable numbers of poor living in slums. (p.122)

This overview alludes to the interconnectness of environmental disasters, themes of underdevelopment, and problems of severe gaps between the rich and the poor. Global education themes arise in this unit even if the teacher is not aware of global education.

Global Education Infusion: A Study of Brazil

The infused global education unit on Brazil, "Jungles: From the Streets to the Rainforest" (referred to from hereon as Jungles) was implemented as a teaching unit for social studies Topic C. The twelve activities from this global education unit, and several of the supplementary activities, are described with the more significant ones including a brief analysis.

The Jungles unit was not followed in the exact order suggested. Substitute teachers were required, so additional lessons were planned. Other lessons were included simply because they were appropriate and interesting. An additional long-term assignment, directed by the teacher and not the Jungles unit, required students to keep a personal response journal, which was periodically collected and reviewed by the teacher. The format of the journal was to respond to a question or comment from the teacher, and then choose any topic to write about for the remaining time allotment.

This unit took approximately four months to complete, beginning on December 02, 1994 and concluding on April 10, 1995. It was implemented in three grade eight classes by the same social studies teacher. Assessment was based on a combination of individual and group assignments. Students were evaluated on their class participation (discussions, group participation, role plays), individual written assignments (worksheets, journal, test, quizzes, title page), group written and oral assignments (overhead maps, newspaper assignment, cassette-recorded answers, "Stepping into the Controversy" summary sheet, group poster and slogan), and group presentations (role play activities).

The activities will be described in chronological order. Teacher reflections included are from a personal reflection journal (PJ), a personal response journal (written while students were writing their personal response journals) (TJ), and the teacher daily lesson planbook (TL).

The Jungles unit's preface describes how the activities match the Alberta social studies program. Also included are a preview of the Jungles activities, an overview of current issues being faced in Brazil, and a description of the global education focus in the unit. Each of the twelve activities will be identified by number and heading, and will include a brief quotation of its goals and a summary of its implementation.

Activity one: Opener

> The purpose of an opener is to intrigue the students, to interest them enough in the topic they will want to find out more; to raise questions in their minds so that they will look for answers.
>
> This opener is intended to do all these things. Students will complete an opionaire, asking them what they think about rainforest development. They will view the video, "The Last Forest" which explains many of the reasons why the world's rainforests are being depleted, and provides suggestions for action. (p. 9)

A "T-chart was done with the classes to establish student background and interest on Brazil. This a cooperative learning activity in which the learners complete a chart of what they know and what they would like to learn about a topic. Students volunteered information on topics such as: Brazil nuts, destruction of the rainforest, popularity and success of soccer, geographical location in South America, endangered animals, Carnival, major cities in Brazil, and flood disasters. They showed an interest in learning about Brazilian: food, culture, clothes, beliefs, concerts, education, jobs, leisure, drugs, technology, transportation, favelas, beaches, animals, housing, people, laws, and populations. Most of their responses fell into the liberal technocratic paradigm of focusing on exotic aspects of cultures and economic concerns in an ethnocentric manner. The interest shown in "deeper" interrelated issues such as endangered animals, rainforest destruction, and favelas, however, had potential for approaching the transformative paradigm of global education.

Upon reflection, this lesson required two classes to complete. The "metaphor" discussion was rushed through to assure completion of an opionnaire. This survey was designed to compare student attitudes at the beginning and near the end of the Jungles unit. The theme of the opionnaire was Brazil's rainforest development.

Activity two: Interdependence of eco-systems causes and effects

> To understand that "development" cannot take place in a vacuum; that there are consequences for every action.
>
> To identify the connections between a variety of causes and effect.
>
> To relate cause and effect to real situations in Canada and in Brazil. (p. 17)

This activity focused on having students receive a piece of paper containing a term, and then matching themselves to another student whose term could be a cause-effect match. An example of terms are "industrialization" and "acid rain pollution." The students were familiar with many of the terms and were able to complete most of the matches with assistance from their classmates. The discussion touched on local issues of strip mining and deforestation. Students achieved a global education goal by actually demonstrating interest in the ensuing discussions; this is unusual for Grade Eight students to display

The implementing of these global education activities was not always possible. A teacher can often tell when a class is in the mood to devote a lot of energy to "test" the teacher. This was the situation for this particular day for one of the three classes, so it was decided that an activity with as much movement and class discussion as this one would not succeed considering the classroom climate:

> *my own class showed no promise of effectively using good participation skills today. This suspicion was later borne out in Phys. Ed. class, when their behaviour was so bad... I am getting the feeling that I should not even try to use my own class as part of this research, but then that might be where I learn the most. Global education is not a "cure-all", and it is not a substitute for classroom management. (PJ 12/12/94)*

This activity was followed by a learning exercise based on the student text "Brazil", by Trudie BonBernard. Students read from the text and discussed the reading as

a class. Their next lesson was with a substitute teacher, so they completed a worksheet task on chapter one of the textbook and were given a title page assignment. These tasks did not include many higher level thinking skills, but classroom management is generally a greater concern when planning for a substitute.

Activity three: Mapping Brazil

> To create maps of Brazil which show **transportation, climate, population distribution, settlement patterns, ethnic groups, natural resources,** and **physical geography.**
>
> To see how each of the above features of Brazil is related to each of the others.
>
> To predict how one feature of Brazil might influence another. This continues the theme of **cause** and **effect**. (p. 21)

The third Jungles activity had students work in small groups to complete an overhead map of Brazil. Each of the seven groups was responsible for including information on a different theme: transportation, climate, population distribution, settlement patterns, ethnic groups, natural resources, and physical geography. The maps were then presented to the rest of the class in pairs to discover relationships between the information. Students responded positively to the novelty of creating overhead maps, and interesting cause-effect relationships were discussed. The "transportation" map closely matched the "natural resources" map, and students were able to infer that the resources drew in the people. Students also were able to directly connect this inference with their local situation of being a "resource town in the middle of nowhere". From a global education perspective, the relationships established between the various maps enhanced the students' holistic perception of Brazil.

This activity was supplemented by one of the video excellent videos available of this topic. Students participated in a class discussion on the cause and effect patterns of settlement in the rainforest shown in this video, particularly in relation to the rubber tappers.

Activity four: History of Brazil

In this activity, students look at Brazil's **history** by creating newspapers of Brazil's major historical periods...

Divide the class into 7 groups of 4-5 students per group, and assign each group one of the following periods in Brazil's history:

Pre-1500	Native Indians
1500-Present	Native Indians
1500-1890	The Portuguese
	a) The Early Years: Settlement and Sugar Colonies
	b) Cattle Ranching and the Gold Rush
	c) The Coffee and Rubber Booms
	d) The Church, The Africans
1890-1990	Modern Brazil (p. 33)

This was one of the more major activities of the Jungles unit. It took seven classes to complete the newspaper activity, another class to write a test on the information from the student newspapers, and an additional class to review the tests. Also studied during this time were two videos on Brazil and current affairs.

Students appreciated the amount of flexibility with which they could be creative. They liked the variety of items they were allowed to include, such as cartoons, personal and classified ads, fashion, and sports. Each class had several social studies lessons in the computer lab so that students could type their newspapers on computer. They were anxious to read each other's newspapers, and offered editing advice to each other.

This activity was a valuable learning experience in group work. Groups were chosen by students rolling a die to determine in which group number they would be (the students who rolled a number that already had four students in that group were in one of the two additional groups). As in any small group activity, there was a variety of quality in the final results, ranging from "pretty good" to "exceptional":

> *Some groups were quite good at sharing the work and finishing on time, but other groups spend much of their time arguing over who was supposed to be doing what. In the end, I still saw this as a worthwhile project... (PJ 02/02/95)*

Students demonstrated improved groups skills in subsequent activities.

During the time of this activity in January, I was involved in a regional strategic planning committee for developing a definition of a socially responsible citizen. Part of my task was to coordinate a local meeting to obtain local input. I discussed this with my students the next day to broach the subject of student participation in their own education through policy input.

> *They said they felt they should have a "say", and I proceeded to guide them through the same procedure (small group brainstorming to group charts to whole group discussion) as I did with adults the night before. The next social studies class, I posted the adult results and asked for student opinions [on them]. (PJ 02/02/95)*

The result of this activity was that student recommendations were presented at the next committee meeting as being equally important to the adult recommendations. This process of obtaining student input later became a transition to aid me in introducing my thesis and the role of student input. This activity approached global education goals of having a dialogue with students about something relevant to their school life and taking transformative action in the form of working to change policy.

The next few weeks of social studies classes were interrupted by several events: a school-wide presentation day on substance abuse, four wrestling tournaments and another strategic planning committee meeting requiring substitute teachers, and teachers' convention. It was decided to temporarily suspend the Jungles unit until class flow could be better reestablished. This journal entry demonstrates the classroom mood towards the end of this time period:

> *The last two school days were exhausting! The kids were so wired and restless it was like constantly putting out fires in the classroom. You'd think there was a big storm or a full moon. I gave out four exclusion forms yesterday and I could have given out at least that many today. (PJ 02/27/95)*

The unsettled classroom climate and frequent absence of the regular social studies teacher would have drastically reduced the continuity of the global education activities moreso than did pausing the entire Jungles unit while focusing on South American geography and current affairs. In retrospect, a global education approach to their rambunctious

behaviour could have been to devote classtime to exploring their feelings of negativity and develop and implement, as a class, a plan of action to alleviate some of their hostility. It is sometimes difficult to react creatively when exposed to sustained unruly behaviour.

Activity five: The rights of the child

> As children learn about life in Brazil, it is important to understand the concept of human rights and the idea that they share certain basic rights with people everywhere in the world. In this activity, students examine the rights of children, from their own perspective and in accordance with the United Nations Declaration on the Rights of the Child. (p. 45)

This activity was met with much more student interest than was first expected. Students were eager to voice their opinions as to what rights children should have. Many of their comments referred to children being allowed "adult privileges", such as drinking, sex, and no curfews, but discussion also focused on the United Nations Declaration on the Right of the Child. Students were quite candid in this discussion. The administrator came to one class to briefly speak to a student, and ended up remaining for the rest of the class to listen to and participate in the discussion. Students were passionate in their indignation over the fact that many children were not allowed to enjoy their rights because they were discriminated against. This activity came closer to approaching a real dialogue than almost any other activity in the entire school year.

The text study of Brazilian geography and interior settlement patterns occurred next in preparation for the activity on land reform.

Activity six: Rural life in Brazil

This section examined daily life in rural Brazil. It began with a case study of a child, and moved on to a role play situation about landless peasants, *Survival on the Land*. This was the first, and one of the most powerful, role play activities in the Jungles unit:

> Tell the students a story about a farming community, consisting of several family groups who have been evicted from their land. They have traveled

> for many days and have now discovered a piece of land that seems unoccupied. They decided to settle on the land.
>
> Tell the students that they are to be those people. Ask the students to form family groups and decide on roles. (p. 54)

This activity continued with an extension activity, ***Banana Splits***, on trade issues. This part of the activity was omitted because of time constraints. The post-activity discussion was followed by reflections in personal journals.

In ***Survival on the*** Land, students chose their own family groups, decided on roles, and established (on a blackboard drawing and sheets of chart paper) where their houses would be in relation to a well, a woodland, farming area, and the other families. Students put a lot of effort into creating their individual roles and community rules, and this fact enhanced their empathy for the characters. Many students assumed Brazilian names from their textbook, and almost all of them created jobs that would be appropriate to their role play situation. All three classes were able to work together better in their role play group as an entire class than they usually would in their role as grade eight students.

The second part of the role play introduces an eviction notice to the community. The three classes had different approaches to resolving this issue. One class viewed it as individual responsibilities where each person would decide whether to leave or stay, and members of other families did not consult each other. This group eventually had three of their four families "break up" after serious arguments as to how the situation should be handled. The intensity of these arguments left no doubt as to the immersion of students in their roles. Another class viewed the entire situation as a community issue, from where families should be located to what the community rules should be to what should be done about the eviction notice. This class acted as though they had no real choice but to leave as a group until one family unit proposed to stay and fight. They spoke passionately about their history of being evicted and that they were going to stand up for themselves this time. They convinced the rest of the class to stay and fight for their land with them. The solidarity of this group was inspiring to witness. The third class treated the situation with a combination of the two approaches, having some peasants leave and some stay as in the first class.

The empathy and emotion shown in all three classes during the role play, in the follow-up discussion, and in the student journals was unparalleled by anything else witnessed by the teacher of those students (other than the Amazonia project). Many students actually used their own time during school breaks to establish their individual and family roles, which is very unusual for grade eight students to do. The lesson of solidarity within the families and within the communities was not overlooked by students in the post-activity discussion, and this reflection aided in the global education theme of cultural solidarity.

Activity seven: What is it like to be poor?

> In this activity, students imagine what a typical Canadian family would have to give up if they were to adopt the lifestyle of a typical poor family in Brazil. (p. 61)

The second part of this activity involves the oral reading of a story about favella inhabitants. The third section of this activity consists of the students going through the process of calculating personal amounts from a "sharing calendar". The original version of this fundraiser has the reader contribute very small amounts of money for items in the home (i.e. one penny for every music recording in the house, two pennies for each pair of shoes or boots in the home).

The first two parts of the activity were almost overwhelming for the students; they had trouble imagining the level of poverty described. The students responded especially well to the calendar activity. This activity involves students examining and reflecting on their current lifestyle in relation to material benefits they have. The following journal entry describes the reactions of most students:

> *They were surprised how many rooms their own house had and how many bookshelves they had. When they considered how many music recordings and cosmetic containers they had in their house, they were visibly amazed. (PJ 03/08/95)*

Students were quite willing to calculate, and share with the class, what their personal totals would be if it were a real fundraiser. One student mentioned that this would raise a considerable amount of money if it was really done as a fundraiser, but that was the

closest any of the classes came to actually suggesting they *do* this as a fundraiser. Students did not connect their fundraising potential to a specific goal. This activity had potential to inspire students towards taking action based on their learning. If students investigated the fundraising activity after the next activity, which included examples of Brazilian projects which work *with* the poor, the students may have been more willing to take the step of transforming a classroom discussion activity into a genuine fundraiser and consciousness-raiser.

Activity eight: Living in Brazil's urban jungle

> In this activity, students learn about the lifestyles of both rich and poor through a variety of sources. They learn about the struggle of the poor to improve their lives, and particularly about the struggle of children their age who make their living on the streets. Students will also learn about the variety of option available to the poor, through organizations such as UNICEF. (p. 65)

This activity should have been one of the more inspiring activities in that it focused on positive action being taken by the poor to improve their lives. It appeared that some combination of the timing and the presentation of the lesson detracted from the effectiveness of this activity. Students were beginning to become quite restless for Easter Holidays and were starting to become bored with the topic of Brazil, no slides were available to introduce the lesson, the volume of handouts in the materials packets was discouraging to students, and the student activity on writing diaries from the perspective of the poor and rich child was omitted because of student restlessness.

There were two parts of this lesson that were very successful. The oral reading of the diaries of the poor and rich woman captivated the students. The role play activity of poor people in different scenarios had the students display empathy for the characters they represented.

> *All three classes seemed to enjoy the role play of activity eight, and they participated in the spirit of the activity by not creating absurd resolutions to the problems. (PJ 03/13/95)*

Performing the role play activity as an introduction as well as a conclusion may sustain student interest more effectively.

It was not until this point in the Jungles unit that I felt comfortable enough to discuss my thesis with the students. The process of establishing rapport with the grade eight students was long and difficult. This was most likely due to the fact that they had already "gone through" two other social studies teachers earlier that year. Their impressions of this situation ranged from wondering if they were too "bad" for any teacher to want to be with, to "well let's just see how many teachers we *can* go through in a year". It took over four months to establish my credibility as someone who would remain their teacher for the rest of the school year. At this point, I discussed my thesis study with the students and what the student's role would be if they were interested in participating. Students initially seemed quite uninterested in either situation of their teacher doing research for a university degree or that they were being invited to participate in it. One of the three classes demonstrated genuine support and eventually provided the majority of the student participants in the thesis.

Activity nine: Who are the lucky ones?

This activity consists of a game and a small-group post-game discussion. The game has one "chance" card for each student and a bowl of edible treats, numbering twice as many as there are students. This card tells the students how many (if any) treats they are to receive and the reason why they receive as many treats as they do (i.e. A flood wiped out your family's crops and you have no money. Take **no** treat). Each student comes to the front, draws and reads aloud a "chance" card, and takes the corresponding number of treats. A discussion, based on questions from a handout, immediately follows the game so that the emotions from experiencing the inequalities of the game are still intense. The purposes of this activity are:

- To illustrate with special reference to Brazil and food how the vast inequalities in the distribution of resources brought about the present global economic systems.

> To encourage a questioning attitude toward the way goods are now distributed. (p. 91)

This activity took two social studies classes to complete. The first class consisted of playing the game, having the "lucky" students from the game select the groups, and having the groups take a cassette-recorder, a cassette, and the sheet of questions to a pre-determined area of the school to discuss and record their answers to the questions. This activity worked better than anticipated, with almost every group staying on task almost all the time, even when not directly supervised. Every group also answered or attempted to answer all of the discussion questions. The second class began with a whole-class discussion of the game and the group work, then had the students return to the location of their previous-day's recording with the cassette-recorder and cassette to listen to and reflect on their answers. The students met again as a class to discuss their reflections and write about them in their journals.

The success of this activity was in the small-group discussions. Students worked well to complete the discussion of the questions. When one or two strayed off-task, other group members would take the responsibility of getting them back on-task. The disappointment involved in this activity was the lack of sympathy shown by students during the game itself. This was surprising considering the empathy seen in the previous role play activities. The difference was likely due to the lack of student input in the activity. The more students were creatively involved in the resolution of conflict situations, the more they genuinely cared about the result.

Activity ten: The Amazon rainforest - role playing the controversy

> This Global Education Project is designed as a culminating activity for Social Studies Topic 8C, Brazil. The primary goal is to give students an opportunity to explore one of the greatest environmental questions of our time, "What is the impact of rainforest development on all of us?" The project is designed to assist students in developing their own attitudes towards the issues facing people who live in the developing world; poverty and global, economic and political forces that determine the choices those in the developing world are able to make. (p. 100)

This was the largest and most comprehensive of any of the activities. Students selected their own groups of three, and were assigned a group to research and role play. Students were given information sheets to initiate their research. They were given class time to research their position, create roles for themselves, produce a slogan and a poster, and rehearse their introductory presentation.

This activity was shortened because of time constraints of the school year and flagging student interest in school. Christmas holidays were the shortest possible length and Easter holidays fell upon the latest dates they could possibly be. This combination left students and staff very anxious for a break.

> *Last week was sort of a hell-week. The kids, as well as the teachers, were REALLY ready for Spring Break, but we have another three weeks to go until Easter Holidays. The kids are done learning and listening. This seems to be about the stupidest time to try to do research. My pressures are to finish up the Brazil unit to have time for Canadian history, to finish up this unit to get marks done for report cards, and to finish up my research...*
>
> *It's disappointing to watch students who I've seen put in a sincere effort on previous assignments (especially role playing ones) so apparently turned off by school in general and, consequently, this assignment. It would sure be easier as a teacher to just teach to the test and for the test. The students are used to that game, and even if they don't all like it, at least they know the rules to it. (PJ 03/27/95)*

Omitted from this project were the guest speaker forum and the news conference activity. The *Stepping in the Controversy* summary was substituted for a final written report from the students. The student presentations were modified to a "round-table" format.

This culminating activity turned out to be the highlight of the Brazil unit. Students were better prepared than they previously appeared to be. They responded well to the format, and were exceptionally well-behaved for the introductory round. To establish the setting for the "round-table" discussion:

> *I told them [the students] I would be playing the role of Jean Chretien on the premise that Canada is interested in doing business with Brazil in the form of NAFTA, and I wanted to see what was planned for the Amazon Rainforest to help me decide if I would vote to include them in our trade agreement. (PJ 03/30/95)*

The first round of discussion consisted of each group introducing themselves, what their position of rainforest development was, and their reasons for their position. Students carefully observed each other to complete their *Stepping in the Controversy* summary and to prepare for the next day's question and answer period. The "round-table" portion of the project was videotaped, but because of technical difficulties, only one of the three classes was videotaped during the introductory round.

The second round of discussion consisted of groups taking turns asking questions of one other group. The students were quite absorbed in their roles by this time, and were anxious to challenge any group they felt opposed their position. Although student exchanges became heated at times, they were quite skillful at maintaining logical arguments.

The next social studies class was devoted to discussing the "round-table" event. Topics included how students felt in each of the roles, who they paid attention to, and who paid attention to them, which groups got the most attention, which groups got the least attention, and the probable reasons why these groups held different status. This was followed by a writing reflection in the response journals.

The final social studies class on activity ten was set aside for the review and discussion of the videotape of their "round-table" discussions.

> *After watching, I asked them what their favorite parts were. Not surprisingly, they most enjoyed the parts were they yelled at each other. The student comments were very positive about the "Amazonia" project. They said they enjoyed role playing, and especially arguing with each other. They said they would have liked more time to prepare and more time for the discussion part of the project. (PJ 04/10/95)*

The success of this project is best seen in the larger picture of these responses. Almost all of these students were uninterested in studying Brazil in the first place. They were openly resentful about still being in school and not on holidays. Despite this, their response was extremely positive to this activity. They not only enjoyed it, they were able to demonstrate an understanding of the greater dynamics of the situation of rainforest development. This learning corresponded to several major global education principles. Holistic learning was addressed by students becoming sensitive to a variety of

connections between various groups involved in rainforest development. Dialogue was experimented with by groups reflecting on a wide range of positions. Critical thinking was approached by students examining both root causes and opposing values inherent in this conflict. This was the single most powerful global education activity in the Jungles unit.

Activity eleven: The rainforest in your home

> Activities 11 and 12 are intended to help students make the connection between what happens in Brazil and its effects on their own lives in Canada. This is an essential part of the social studies, process, since it provides students with the tools to "Think Globally and Act Locally". (p. 147)

These activities were designed to allow the students to move towards a transformative paradigm because they established connections between what was studied and the daily life of the students. Activity eleven focused on reflecting on attitude changes in students. Students completed the same opionnaire they did in Activity one. They then discussed the question "Should Canadians use products which contain materials from the tropical rainforest?" This discussion was to have led into a "webbing" activity on defining a "responsible global citizen".

The timing of Activities eleven and twelve was detrimental. These lessons were attempted on the Thursday, Friday, and Monday before the Easter holiday break, and the "magic" of the previous "round-table" discussion had dissipated. The activity started off well. Students in all three classes were interested in re-doing the opionnaire, and discussing and tabulating class results. They were less interested in discussing the question of rainforest product use, and they had "lost it" by the time they were to define a responsible global citizen. It was very disappointing to have come so far with the Jungles unit only to have the activities that tie everything together and move the students towards taking action based on their learning undercut by the "drained" state of the students. A series of activites examining personal peace, corresponding to the ones mentioned at the end of activity five, may have relieved some of the student unrest.

Activity twelve: Taking action

> In the previous activity, students made connections between the rainforest of Brazil and objects in their home that are made of products from the rainforest. They also had the opportunity to clarify what their roles are as responsible global citizens.
>
> In our personal lives we tend to be insulated from what is happening in the world at large. We often refuse to recognize that events on a global scale affect us as well and we avoid accepting responsibility for the future.
>
> In this activity, students tie what they have learned about the Brazilian rainforest to their own futures. (p. 155)

Students divided a sheet of paper up into four parts. They predicted four major events that will occur in their personal lifetimes on the front, and predicted four major global events that might occur in their lifetime on the back. Students were invited to contribute some or all of their predictions to an overhead summary sheet for class discussion. Students participated in this activity well up to this point.

Unfortunately, the timing of the Friday and Monday before the unusually late Easter holidays was not congruent to completing the entire activity. Student behaviour in all three classes ranged from "bad" to "horrible", and the brainstorming of action suggestions was unsuccessful in all three cases. Students were unwilling to pursue this theme at this point, and forcing them to take some form of action would have been contradictory to global education principles.

This last activity was the biggest disappointment from the teacher perspective. It was difficult to witness student passion and enthusiasm dwindle to apathy and restlessness. In retrospect, it may have been better to have delayed these activities until after the Easter break, but the passion and enthusiasm for the Brazilian rainforest situation would have likely not returned when the students did. This situation exemplifies interdependence of classroom spirit and the dynamics of students' lives. A more effective global education pedagogy would have better anticipated a student perspective on classroom participation at this time of the year, and restructured the activities to avoid a clash of directions such as this.

Conclusion

The strength of global education lies in its process at least as much as in its content. The activities in the Jungles unit had students more involved in their learning intellectually and, especially, emotionally than any other lessons they had in the mathematics, health, physical education, or complementary courses taught to them by the same teacher. It is rare to see, or even hear of, junior high students (especially Grade Eights) so passionately involved in their classroom learning. Students visibly empathized with people in the situations they studied, particularly when they were studied through role play activities.

Although it was the combined efforts of global educators that made this excellent teaching resource possible, the Jungles unit enables educators with no global education background to pursue global education activities with their students. It also provides an exemplar unit for infusing global education into other topics. The organization resources included (i.e. Arusha International Development Resource Centre) provide network contacts for developing one's own globally-infused units.

From a teacher's perspective, certain recommendations are provided to assist the facilitation of the activities. The teacher her/himself should keep the completed student copies of the opionnaire from the first activity until activity eleven. Detailed resources are needed for the definitions to be researched in the activity on interdependence in eco-systems. The activity newspaper assignment takes a lot of time, but assigning students "departments to cover" if they cannot successfully do this themselves within one class can help resolve the time issue. Exemplar newspapers would be very helpful. Activity five on "Right of the Child" is more fun than it may first appear to be. It would be worth videotaping the activity six role play on land reform and reviewing it as a class. Having a clearly defined purpose for fundraising may encourage students to view the calendar activity as a real fundraiser. It is important to make time for adequate investigation of the options available to the poor in activity eight on "Brazil's Urban Jungle". This would be an opportune time to have a guest speaker on development or aid (i.e. Children for Change). Role playing scenes from the two diaries may aid in student empathy. Adding

an improvisational role play dimension to the "Who are the Lucky Ones?" game would enhance student understanding of the dire scenarios presented, and the accompanying question sheet needs the second half of the questions reworded at a Grade Eight level (or so my students emphatically said). The format for the activity ten role, The Amazon Rainforst: Role-playing the Controversy" play worked well as a "round-table" meeting. but additional time was needed to properly allow students to explore each other's arguments through additional rounds of questioning. The activity on reviewing how the rainforest affects Canadian life and completing the post-unit opionnaire needs at least two class periods to adequately cover the components. Activity twelve on taking action would be enhanced by presenting exemplar projects from other schools or youths.

Teaching from a global perspective changes one as a teacher, as noted by Lange Christensen (1995). One becomes more aware of various perspectives on issues, and looks to see who is silenced and why. One is more sensitive to alternative information sources, like the Centre for International Alternatives. One becomes more willing to take risks in the classroom, such as having students role play issues. It becomes a conscious-raising experience that transforms the essence of a person.

CHAPTER IV

STUDENT AND STAFF THEMES

> **Teaching for social transformation means educating students to take risks and to struggle within ongoing relations of power in order to be able to alter the grounds upon which life is lived. (Giroux, 1988: 247)**

Introduction

From the beginning of November, 1994, to the end of June, 1995, I worked in the position as one of three grade eight teachers in Summitview School. I began by teaching the remainder of Topic A: Geography of Canada and the United States, and continued with this until the beginning of December. I taught the global education version of Topic C: South America - A Case Study of Brazil until the beginning of April, and finished with Topic B: Canada - History to the Twentieth Century for the remainder of the school year. I implemented elements of Global Education into the geography and history topics, but not nearly to the extent as was done for the Brazil topic.

Students at this age are in a transition from child to young adult. This period is often characterized by a digression in social skills towards peers, staff, and family. The staff members of this study had contact with all three grade eight classes. Staff perception was that this group of grade eights was generally more talkative and less hard-working than most classes of grade eights. (Int-P, PJ 03/15/95) The reason for this was felt to be an increased occurrence of students' personal problems. As such, the quotes from students should be taken in this context.

The nature of being teacher and researcher simultaneously led to several potential research problems. Conducting a dialogue format of reviewing data with the students willing to participate in my thesis research could lead them to being perceived as "teacher's pets". This could in turn cause a split in the classes between those students who were and those who were not participating in the research. This kind of division is

not only unhealthy in any classroom, but it is contrary to the equity principle of global education. To compensate for this lack of direct student reflection and dialogue, informal one-on-one and small group conversations with a majority of students were conducted and supplemented by my own reflective journal entries of subsequent observations. Data from other staff members was limited. The nature of teaching places almost all staff with students at the same time, so there was not many opportunities for others to observe my classes in progress. The principal informally observed some of the classes.

Data was collected in a variety of forms. These included: on-going student response journals for the duration of the Brazil unit, three class sets of audio-recordings of a small group assignment, three class final projects recorded on video-cassette, one formal interview-conversation with the principal and with one of the other grade eight teachers, my own response journal, my personal reflection journal, notes in my teacher planbook, and informal discussions with the principal.

Each of these sources was reviewed and analyzed separately, and the subsequent themes are drawn together in this chapter. Four resulting common themes (collaborative assignment results, voices for change, role play effects, and personal applications) will be discussed first, showing the student, staff, and teacher versions, as well as a comparison of the three..

In general, each of these three groups viewed the implementation of global education as positive and worthwhile. Students enjoyed the variety of activities. They showed little interest in Brazil at the start of the unit, but they were enthusiastic about it by the time they were about to participate in the "Role Playing the Controversy" project. Staff members expressed support for what they observed through direct and carry-over effects of global education infusion. I saw an increase in students' quality of work, a more positive attitude towards Social Studies, and an improvement in my own teaching creativity.

Outcomes of Collaborative Assignments

Students

The two major related themes were that students critically analyzed and openly agreed and disagreed with their peers when given the opportunity. These themes correspond with the global education concepts of critical thinking and dialogue (including conflict resolution). Students consistently demonstrated ability and willingness to work together well on assignments. Most of their best work in the Brazil unit came from collaborative group work in the form of the "time period" newspaper assignment (activity 4), the "Survival on the Land" role play about an eviction (activity 6), the class discussions on "Rights of the Child" (activity 5), the "Fund-raiser Calendar" (activity 7), the audio-recorded small group post-discussion of the "Who Are the Lucky Ones?" game (activity 8), and the culminating "Role Playing the Controversy" project (activity 10).

These activities required various degrees of discussion between students, and one of the key concepts of global education is that an attitude of conciliation should prevail in the discussion of issues. This attitude was advocated by the teacher. Students need to be taught non-violent forms of conflict resolution and to be able to consider and use them. The typical classroom situation where the loud, aggressive, and popular tend to dominate their classmates is paralleled in both the political and economic worlds. This parallel increases the imperaviteness of learning and using alternatives. Toh and Floresca-Cawagas (1990) describe conciliation as requiring:

> a minimum spirit of willingness to tolerate difference and to compromise if necessary, so that conflicting parties can at least sit down to talk about those differences. An ethos of non-dogmatism must also prevail because in the final analysis, economic and political ideologies (whether conservative, liberal, or radical) are pointless unless in practice they create policies which bring real and lasting benefits to the lives of all citizens, especially the poor majorities. (p. 10)

The classroom parallel to these poor majorities are the silent majority of students who are not proportionally heard for the greater part of their school education.

The students demonstrated that they could be willing to listen to each other and make comments derived from critical thought in their class and group discussions. This

is an accomplishment given that this is not a perceived strength of junior high students. The "Who Are the Lucky Ones?" simulation game was followed by a small group cassette-recorded post-discussion in various parts of the school without direct teacher supervision for most of the time. The students consistently showed the ability and interest in being quite respectful to each other whether they agreed or disagreed on an answer. When asked about the attitude of the "Lucky Ones", group SC-4 responded:

1st St "They're totally snobs."
2nd St "No, they're not, they acted normally."
3rd St "I agree with (the second student)."

This characterized the majority of such exchanges in that students were civil to each other even without a supervisor monitoring them. The cassette-recorder substituted as a supervisor to a degree, but not nearly enough to actually enforce respect for each other.

Even when the discussion included "put-downs" of others in the groups, the tone was not malicious. In the following example, the students concluded this exchange by continuing with the discussion questions. Students 1 and 3 were friends before and after this exchange:

1st St "If you got no or only one treat, in which country would you live?"
2nd St "Brazil."
3rd St "I would live in B.C."
1st St "Oh, God!"
3rd St "I would live in B.C. because..."
1st St "Shut up! It's supposed to be a country, stupid, not a province."
3rd St "Oh...oh...Canada! I would live in Canada."
1st St "Okay."

Only one student from all of the groups was intentionally and consistently rude to others in their group. Even though this student disagreed with almost every single answer suggested from their group, this was not done to the extent where it turned the assignment into a shouting match. This group also successfully completed all of the discussion questions. (SC-6)

The follow-up Social Studies assignment had students comment in their journal on their group's responses on the cassette recordings. Students were quite open about how they felt and did not seem to feel that they had to answer "Great!" just to get a good mark on their journal. SJ-3 responded "*I think we did not take it seriously enough.*" SJ-4

wrote "*My group said some pretty weird things.. Some stuff I agreed with and some I did not.*" Another student replied "*We answered all the questions and fooled around for a long time.*" (SJ-5) On the same theme of critical self-analysis, SJ-6 responded that "*Some of the things my groups said were good comments, but other times things we said didn't really make sense.*" SJ-9 said that she was comfortable with what her group said and agreed with most of the comments. Most of this type of analysis was kept to a very general level, although SJ-6 goes on to cite a specific example of a comment regarding the attitude of the "Unlucky Ones" she thought did not make sense.

Students generally seemed socially constrained from making specific negative or positive comments on things said or done by classmates. This corresponds to a general tendency of citizens in our society to not directly confront inequalities. There were two major inhibiting factors. Students did not want to draw attention to a friend by either complementing or criticizing their work, especially in a public forum such as a class discussion. The unwritten social rule was that people would draw attention to themselves at the time and place of their choosing. The second factor which appeared to stifle peer and self analysis was the norm of not challenging the perceived popularity hierarchy of students. The result was that the students deemed to be popular were subjected to the least criticism and the students viewed as unpopular were the targets of the most criticism. These two factors did not act in absolute form, but occurred frequently enough to be recognized.

Schools have traditionally been structured to be so rushed that there is little classtime reflection for students and minimal student-student dialogue on classroom topics. Considering the limited previous experience with these activities, it was especially encouraging to observe high quality effort by students directed into both of these types of activities. The structure of the culminating project supported more reflection during the introductory round, and more dialogue during the questioning rounds. In each of the three classes, however, the last few minutes of dialogue deteriorated into the type of arguing Fell (1989) describes:

> In most interactions there is often a surprising amount of talking but very little listening going on. In conversation or discussion the listener often

> spends much of the time when the other person is speaking thinking about her reply or formulating the next phase of their argument. Often in conversation the speaker's words get lost as the other person adds her comment before he has finished and in the end the loudest voice triumphs. (p. 78)

In light of the preceding positive student behaviour, it appeared that the concluding collapse of etiquette happened more from a lack of experience with long debates on the part of the student than from the structure of the round table discussion or the nature of students.

Jenn Burnley (1989) recognizes the importance of teaching conflict resolution skills and the importance of empathy in this. She supports the use of role plays to foster peaceful skills and attitudes:

> For junior secondary students (age 8 - 13) the emphasis should be on gaining skills and understanding of the various procedures of conflict resolution... Skills may be formally practiced through role play in the classroom or as a method to solve any dispute which arises. (p. 58)

The use of dialogue as an essential part of a global education pedagogy is discussed by Toh and Floresca-Cawagas (1989). Although their presentation of this focuses on the teacher-learner relationships, this strategy applies equally well to learner-learner situations:

> Both can offer each other insights and knowledge, thereby learning and critically thinking together. Learners are also encouraged to openly reflect on a wide range of perspectives or stances, since critical thinking cannot occur when the are exposed to only one side of an issue. (p. ix)

As such dialogue enhances critical thinking skills, student come to recognize first-hand that they are capable of creating knowledge, that knowledge is more of a subjective object than an objective subject, and that they can transform themselves into more than just receptacles of knowledge. Banks (1991) supports such a position:

> Students must also be given opportunities to construct knowledge themselves so that they can develop sophisticated appreciation of the nature and limitations of knowledge and understand the extent to which knowledge is a social construction that reflects the social, political and cultural context in which it is formulated. (p. 126)

Shore (1992) strongly supports critical dialogue as an essential pedagogical tool for genuine education. He describes how such a process is effective:

> Dialogue, then can be thought of as the threads of communication that bind people together through discourse and links their moments of reflection to their moments of action. (p. 86)

Students reinforce the credibility of their own creation of knowledge when they give credibility to the created knowledge of their classmates during discussions and debates, and this was repeatedly demonstrated during the Amazonia round table discussions.

Staff

The staff was generally impressed with how well the students worked on collaborative projects, both in the process and in the final products. Mr. B observed that the students were interested enough in the Social Studies assignments to discuss them during spare time in his classes:

> *The only thing that really stands out in my mind was that quite often when you had a major assignment for them to work on, like role playing when they had to create a family unit, they would spend quite a bit of time, and any free time they had, and talk about it. (Int-B)*

Mrs. A also recognized that students were motivated to work on global education assignments:

> *In whatever way you had presented it to them, it must have grabbed their interest, because moreso than in a lot of subject areas they really seemed to have some purpose for wanting to study this. I do remember the newspapers, and I think I even commented to you in the classroom that I was impressed with the quality of the work. (Int-L)*

Our school office staff were supportive of the final project, Amazonia, which was the most collaborative of all of the global education activities in the Brazil unit. The second round of this project ended with quite a high degree of passion and volume, and the secretaries were subjected to this by their proximity:

> *What summed it up for me was when I apologized to the secretaries, whose office is right next to the Shark Pit, for the noise my class had made. The secretaries laughed and said it was not necessary to apologize. They enjoyed listening to the students and recognized that real arguments*

were being made, and that the manners shown were better than those seen on the House of Commons channel. (PJ 04/10/95)

As the staff member instructing the Social Studies course, my conclusions show students were generally and consistently more interested in this Social Studies unit on Brazil than they were on the History of Canada or the Geography of Canada and the United States, and this was directly attributable to the assignments from the Jungles global education unit. Students actually *demonstrated enjoyment* of many of the assignments, which is unusual for grade eight students. The class averages for all three classes were higher for the Brazil unit than they were for either the History or Geography units. The quality of student work improved for these assignments; more students were completing assignments and the projects themselves were of a higher overall performance.

I was unable to systematically infuse global education into the other two social studies units. This was my first year teaching the grade eight social studies curriculum, so I had to familiarize myself with the material. The first social studies unit was over halfway completed by the time I transferred from teaching grade six, so an entire global education unit was impossible in that case. During the third social studies unit, I had begun to process the student data for this study, and I was selected to participate on a team to complete a school evaluation on a local Native cooperative school. Although I did incorporate globally-infused lessons, I did not have the time and the energy required to create a complete globally-infused unit for the remaining social studies topics.

Summary

The students viewed the global education collaborative assignments as an opportunity to be able to express themselves more freely in various group situations, especially in small groups. There was more time for genuine reflection of classroom projects than is often available. The combination of these two significant factors enabled students to pursue a deeper level of understanding of the issues studied. Reaching such deeper understandings is an essential aspect of global education. Students "got more" out

of social studies so they "put more" into it. Staff observed the increased student motivation and accomplishment pertaining to their social studies course.

The cooperation skills involved in collaborative assignments are an integral part of global education. Hicks (1988), in his description of peace education skills, notes that "students should be able to appreciate the value of co-operating on shared tasks and be able to work co-operatively with other individuals and groups in order to achieve a common goal" (p. 14). Fell (1988) puts collaborative activities into a broader perspective:

> Within society those who have gained power often feel a greed need to retain it for their own interests. One method of holding on to power unchallenged is by keeping people isolated from one another and setting them in competition against one another. One way in which this is done is by setting up, for example through the media, the idea of the 'social norm' and promoting the idea that anyone who fails to meet that 'norm' is in some way inferior. Groups who are in some way different, perhaps by colour, sexual orientation, or disability, then become 'outsiders'. This notion of 'divide and rule' prevents people coming together, celebrating their differences and discovering the strength inherent in working together for a common cause. When groups do unite they can become powerful and unstoppable forces for change. Think, for example, of Gandhi and the non-violent civil disobedience movement in India, or Martin Luther King and the civil rights movement in the USA. (p. 81)

The change in focus from competition to collaboration is one of the global education underpinnings that foster human capacity for transformation in schools and in the world.

Voices of Change

Students

The concept of having a degree of power or influence on an issue is often referred to as having a "voice". Gitlin (1990) discusses the concepts of voice and school:

> For those traditionally disenfranchised from school, the development of voice means attaining the right to tell their stories... By determining the plot, these groups assert their authority to give meaning to educational events and their right to be involved in educational policy. (p. 460)

Voice, in this regard, is understood to be on a political, or even an economic or social level, instead of being interpreted as a verbal voice. In this sense, students do not generally have much voice in their schooling. They are assigned to a grade, a classroom, certain subjects (often their "option" classes are not optional), a seating arrangement, a time schedule, and work in each of their subject areas. Although students live through changes in the education system, their relative position of powerlessness does not generally improve. Jackson (1968), in his article "The Daily Grind", paints a bleak picture of schools that is still relevant today, and he describes the three R's as really standing for repetition, redundancy, and ritual. He discusses how the hidden curriculum creates certain detrimental results for students: students occupy a powerless position, the emphasis on crowds teaches students to be alone and to give up personal desires, and the structure of praise in schools manipulates students to adjust their expectations to those of the institution. It is therefore not surprising that students can hold a certain amount of resentment towards schools.

The common reactions of being in the most relatively weak position in the school were apathy and/or anger. Students were observed to regularly react with anger towards perceived injustices, and this anger often resulted in threats of physical violence. They also responded to their powerlessness by taking advantage of, and even creating, opportunities to express themselves and use their own voice through suggested and executed modifications to school assignments both in the global education unit and in other courses. Self-expression is an integral aspect of developing a political voice. The fact that students even attempted to use their voice, no matter how misguided some of the attempts may appear to adults, provides a sign of hope for their eventual empowerment in our global future. The two sub-themes of anger and violence towards injustice, and speaking out and acting out for change will be discussed.

anger towards injustice and threats of physical violence

During the role play and discussion assignments, the theme of using physical violence to deal with a conflict was often suggested. It was usually left unchallenged by

the rest of the group members. The generally uncriticized role of violence is a concern in itself, particularly in an educational setting.

Violence was suggested as a solution in the follow-up discussion of the "Who Are the Lucky Ones?" game. One question in this post-discussion asked if the students would be willing to play the game again with the modification of substituting their food for a month in the their life in replacement of the M & M treats used in the class activity. One student threatened to shoot everyone else to get their share if it would have been their month's supply of food. (SC-6) When asked how the resources could be increased in the Real World, one group suggested beating up the rich people. (SC-12) One group proposed shooting all the rich people to improve the chances of the "Unlucky Ones" in the "Real World". (SC-2) These comments were likely not challenged by students in their small groups because the other members felt intimidated to disagree with someone making such an aggressive comment. It may not have been seen as "cool", and therefore weak, to sound anti-violent. It may have just been that our society had already desensitized the students to the degree that they really felt this was an acceptable solution. They may not have been aware of other existing solutions, or appreciate the potential for success of other solutions. Upon follow-up class reflection and discussion, the issue of student violence through conflict resolution was pursued.

Anger was an even more common reaction to the role play in which the students were playing peasants who were given an eviction notice. Some of the reactions to this from the follow-up student journal reflection include:

SJ-1 "It made me mad because all that hard work was for nothing."
SJ-3 "It made us so mad we wanted to fight."
SJ-4 "I was mad at those 'stupid heads' that told me to get off the land."
SJ-6 "When I got kicked off my land I was very, very mad. I felt like a piece of lint that you flick off your shirt. I felt like a piece of gum that when the taste goes out you throw away. I felt like a scrap piece of paper you crumple up when you make a mistake."
SJ-7 "I was upset and my cows were upset. I wanted to kill them because they upset my cows."
SJ-8 "I felt mad that we were given 24 hr. to leave the land..."

The students usually reacted to situations they perceived as unfair with anger, and this is what seemed to precipitate suggestions of solutions of violence. "Unfairness" itself was perceived to be a justifiable reason for responses of rage. If students were given an assignment they did not wish to do, if a favorite class of their was canceled for a school assembly, or if a role play portrayed an unfair situation, anger was the most common reaction. This emotional response was most often initially displayed in the form of an emphatic "This sucks!". When asked for their first impression on their designated Amazonia role in their journal, one student responded "*It sucks. I hate being poor. It's not fair, no one will listen to us 'cause we are poor settlers. I think it sucks that we have to be poor.*" (SJ-5) These comments show both a recognition of the unfairness of the lack of voice for poor people and a protest against being designated in that position.

Students also used anger to show their frustration in lack of understanding. SJ-1 responded to the journal question which asked his opinion of his upcoming Amazonia role with "*It sucks because I don't know what it means. What does it mean?*" This example did not conclude with a threat of physical violence, but a cumulation of these frustrating experiences certainly could. In this case, I was able to discuss the role with the student and clarify what it represented.

self-expression as an agent of change

Students also face another situation which they generally perceive as unfair. They are required to follow (to some degree) dress codes, language codes, performance codes on assignments, and behaviour codes which are consistently stricter within the school than without. The issue is not whether these codes or restrictions are necessary, but that by this structure, students can be quite limited to personal choices of self-expression during the school day. Since these restrictions continue through adolescence, when students are actively seeking and experimenting with identities, the degree of restraint felt by students is often quite visible. The empowering principle of global education would teach students how to approach this situation and attempt a positive transformation.

The element of play and the student's natural sense of wonder are often limited by public school systems which focus on measurable achievement in the form of

standardized tests. The global education unit on Brazil, Jungles, addressed this form of restriction by allowing for increased student creativity and flexibility. Students quickly recognized this, and they would often explore their new expanded limits by asking some form of the question "Are we allowed to do this for our assignment?" The most frequently asked question regarding students journals was "Are we allowed to swear in our journals, because they're *our* journals?" Another popular question focused on the freedom of topics allowed in students journals. This second type of concern was acknowledged with occasional "open" topics for the entire journal-writing time as opposed to first responding to the teacher question or theme. This process of exploration continued through the role play assignments also. Two grade eight boys attempted to role play a physical fight during one point of the Amazonia project, and, just as they were about to engage themselves, they asked if they were allowed to fight. When they were told violence was not allowed, they respectfully accepted that as the limit of behaviour for that assignment. Such testing of limits should not be misinterpreted as inherit behaviour problems of global education assignments; limit-testing is an inherit tendency of living things, from plants extending their root tendrils to young animals playing chasing games to almost every aspect of modern human science. The encouragement of the freedom to explore supported the students in developing their political voice. Five variations of student voice through self-expression will be discussed here.

Three main types of student voice emerged as a result of the flexible post-discussion activity of "Who Are the Lucky Ones". This activity was structured to give students more opportunity for self-expression. Students were equipped with a question sheet for discussion and an audio-cassette recorder. They were assigned to an area of the school were they could work uninterrupted and they would not be directly supervised by staff for most of that particular class. The consequence of that freedom allowed students to stay on task or stray off task when the wished, as long as they completed the discussion questions during that one 45 minute class. This type of assignment differs from the usual method in which school assignments are managed, as discussed by Brown (1990):

> Traditionally, teachers in training are given a very strong message that to be effective in the classroom, teachers must be in control, they must make

> all the decisions to ensure that they are the correct ones, they must keep all the power. (p. 20)

The first area of students' voice related to student control of the audio-recording technology they used to record themselves. Students were aware they were recording themselves after the "Record" button was initially pushed but there was variety in how they dealt with the recorder after this. Some groups let the cassette recorder just record the entire time that they worked on the assignment, even though they may have felt they had said something inappropriate for a school assignment. One student described how she would cheat if the "Who Are the Lucky Ones?" game was played again. Another student in the group pointed out that the teacher would know of this plan from listening to the tape, but the tape was not subsequently edited to avoid this. (SC-3) Conversely, other student groups had several stops and restarts in their cassette recordings which demonstrated that some editing had taken place. (SC-1, 6, 9, 10, 13, 14, 15) Still other students made intentional use of the fact that the teacher would review the tapes at a later time. One student commented on their cassette assignment, "*You know what, Mr. Hula? I'm eating licorice right now and you can't stop me.*" (SC-13) This student then proceeded to direct the question-reader of their group to continue with the assignment Students who chose to edit their cassette recordings demonstrated a form of the creation and control of knowledge, as opposed to simply allowing the knowledge to control them. This is similar to Friere's (1970) recommendations of reinventing power in *Pedagogy of the Oppressed*, and corresponds with global education goals of empowering the learners.

The second, and almost unrecognizable, method that students exhibited control over this assignment involved the process by which they added sound effects to their cassette recorded project. At first this specific concept was disregarded as "just fooling around", but after repeated listening and reflection, this appeared to be more of an oral form of doodling by students to personalize or include a signature on their work. Bearing in mind the students were 13 - 14 years old, it is important to not discount their forms of expression solely on their vulgarity. Twelve out of fifteen cassette recorded assignments contained burping sounds, imitated flatulence sounds, spontaneous songs sung by the

group of students, or some combination thereof. The first of these two types of audible additions, with the shared theme of inappropriate bodily function sounds, did not seem to correlate with the gender make-up of the groups. There were no all-boy groups (SC-7, 12, 14) who sang, but one of the all-girl (SC-3) and two of the mixed groups (SC-1,2) did. As trivial as this may seem, this behaviour demonstrates that students *will* take steps to modify a school task to make it more enjoyable for themselves when given the opportunity. This injection of humor and light-heartedness into the assignment is another example of the learners "flexing their voice", thereby empowering themselves through forms of self-expression.

Students demonstrated their willingness to use their voice in a third manner in part of two assignments which consisted of reflection and critical analysis.Students chose to take advantage of the opportunity to make suggestions to the activity "Who Are the Lucky Ones?" and its follow-up cassette-recorded discussion of accompanying questions. Several groups suggested making the game more fair by changing the cards so that every person received at least one treat (SC-1,2,4,8,9,10,13). Two groups admitted to having already changed the game by breaking the rules and sharing the treats that they received with others who received fewer treats (SC-1,14). These acts of sharing and solidarity are significant, and demonstrate a movement towards empowerment. Three groups gave unsolicited criticism regarding the wording of some of the questions they were assigned to discuss: "*Them questions are worded so dumb we don't even know what they mean. We're, like, in grade eight*" (SC-3); "*You should have made the questions more clear*" (SC-14); "*I totally don't understand that question.*" "*Neither did I so we're not going to do it*" (SC-2). These examples confirm that students are willing to critically evaluate a school assignment when given an opportunity or simply even given an opening. Their criticism is not necessarily generalized to the entire assignment, and it is not the same as an outright refusal to complete the assignment. Students verified that they were mature enough to be able to move beyond basic *criticizing* and engage in the global education goals of critical thought and subsequent action.

Two additional variations of students using their voice for change appeared through the personal response journal assignments. Students demonstrated that they were more than willing to offer general criticisms and specific suggestions for modifying their educational process. Bell (1991) provides educators with a sound reason to pay close attention to student suggestions particularly because students *do* occupy a relatively powerless position. She cites Miller's discussion regarding the unique perspective of marginalized people:

> Members of marginalized groups also in a better position to examine the conflicts with success they experience and to have insight into the unspoken norms governing social situations, norms that are often invisible to those who benefit and thus have no reason to question the status quo. (p. 238)

Students, in general, occupy the role of the marginalized people in the education system, and students burdened with the stigma of being "unpopular" are usually extremely aware of areas of injustice in schools. This "hidden knowledge" provides another reason for educators to engage in meaningful and critical dialogue with their students.

Students were given the opportunity through a journal topic for suggesting modifications to the Amazonia project. One student asked for more school time to work on the final project, so that "this way more people would come prepared." (SJ-6) Another student asked to "make it easier, more time for talking, and more time to make it fun." (SJ-3) The theme of students desiring more classtime for projects they enjoy is common, and too often they are put in a position of rushing through a topic for the sake of its completion as opposed to its understanding or appreciation. Whitaker (1991) comments on this type of situation:

> Clearly it pays to be human in the classroom... to honor and celebrate the enormous learning potential that children bring with them into school. It requires the capacity to recognize that the vast resources for healthy learning and living can become minimalized during the process of childhood socialization and that the task of the teacher is to provide the safe psychological climate in the classroom so that this potential for growth and development can become reactivated. Unfortunately, schools have tended not to offer this safe and nurturing environment. (p. 34)

This theme points to a structural problem in our current education system. The problem of having too much material to "get through and be accountable for" is sometimes the result of an overloaded curriculum, and sometimes it is the effect of relying too heavily on the recommended texts rather than the official syllabus (the Program of Studies). Larger class sizes, increased responsibilities of school staff, a worsening public perception of schools, and other effects of decreased educational spending put teachers in an onerous position. Classroom management, as a precondition to learning, is often a more urgent priority than teaching itself.

One method to maintain classroom management is to have students working quietly in their own row, in their own desk, from their own textbook, on their own worksheet. This technique requires less energy than is needed to be creative, and is mainly structured for easy classroom supervision. The unfortunate result of overusing this pedagogy can by seen in this journal entry: "*It's just like last year. We learned about the first native settlers, how lame! No one cares about all that stupid stuff! All we ever do is read boring stuff out of the textbook, then answer worksheet questions.*" (SJ-4) Students can understandably end up resenting the education process as well as the subject, the topics studied, and the teacher. If "getting the student through the material" becomes a priority, then creative and critical teaching and learning will be marginalized. A focus on in-depth and enjoyable learning activities needs to be fostered at a higher level in the education hierarchy to allow teachers the flexibility to *really teach*.

The second example of students suggesting changes came from a journal topic during the Brazil unit. Students were assigned to write about the topic "How much say should students have in their own education?" The responses generally supported a greater influence on the students' part, but surprisingly not a total influence. SJ-6 wrote that "*students should have a lot of say in their education because they are the ones that have to learn about what the teachers teach. It is said that students will only get involved in topics they are interested in.*" Other students suggested "*I think we should have a big say in our education*" (SJ-3), and "*I think that students should have at least half a say,*" (SJ-8), but neither elaborated further. A final student comment supplies sound, but often

trivialized, advice: "*Students should have some say, but not all the say. If you give students all the say, no learning would happen. But if you give them some of the say, they might have some better ideas than the teachers.*" (SJ-4) The reluctance of the students' leaders (teachers) to relinquish some control of the students' own education to them parallels circumstances that students will later face in various forms in society. Our institutions continue to resist changes in power structures and changes in the reality of who really does have and does not have a voice that is heard regarding the issues. If students grow up not having much or any influence or voice in their education, how can they then be expected to become socially responsible citizens who will have and use their voice in their adult world? Sapon-Shevin and Schneidewind (1991) examine this issue in their discussion on cooperative learning in a multicultural context:

> If students learn to do as they are told solely because an authority figure expects it, they will be less inclined to challenge and change inequality in society. If they are learning, however, that they can become capable and responsible for cooperatively solving difficult problems affecting their lives, they will know from experience that by sharing power and working together people can make changes. (p. 172)

Global education links student empowerment to student action. Students are viewed as *active participants in* rather *passive recipients of* education. The desires and actions observed on the part of students to react to perceived injustice and take advantage of and create opportunities to make changes in their situations support the perspective that students are willing to adopt a much more participatory role in their schooling. Choldin (1994), as director of the Alberta Global Education Project, describes student empowerment as part of the education for global education:

> We provide an atmosphere of empowerment, giving students authority (as appropriate for their maturity) over their education, their activities and their environment. Educating for global citizenship nurtures empowered students who view the world with despair or apathy. The vision of empowered students provides direction for my work. (p. 1)

Students do not have to be specifically taught empowerment as much as they need the genuine chances to learn it. Empowerment is not a topic which students are taught and given a departmental test on. In order for students to learn to actively participate in their

school work, and ultimately their society, they need opportunities in school to do this. Global education, as reflected in my teaching of this Brazil unit can provides these opportunities.

Staff

It was recognized among the school staff that students do oppose injustice and do attempt methods of self-expression, although the degree to which students practiced these was not as apparent to staff. The staff version of "voices of change" focused on the student *need for access to role models* for active citizenship rather than emphasizing what the students *were* actually doing. An on-going dialogue between students and staff on this theme of student activism would likely converge both views and result in a greater mutual appreciation and accomplishments.

Mrs. A and I discussed the issues surrounding student participation in society to create positive changes, and I described how I was disappointed that, at the end of an energetic and fun global education unit on Brazil, the students did not show interest in acting upon what they had learned. She responded that:

> *Might that be because they see themselves as only grade eight students in Grande Cache, Alberta, and how can they possible make a difference as to what happens or what changes in a country that is as far away and as totally different from them and from their lifestyle as is Brazil? I think what you need to do is start kind of on a smaller basis, and maybe if you did something local first of all... and then see that their input is listened to and that it's respected and that sometimes it's even acted upon. (Int-A)*

She continued by saying that if I had asked her to do a similar assignment, she would feel as though she would not be heard. The students' general lack of experience in taking social or political action was not adequately considered before presenting the lesson in which students studied a letter designed to purchase an acre of the Amazon rainforest through the World Wildlife Foundation. I had attempted to address this by showing them an overhead copy of the letter I had written to protest Canadian International Development Agency funding cuts. This apparently was still not enough, and this oversight likely resulted in a degree of student disconnection from this opportunity to

take social action. The sample letter from the Jungles unit was to be a model for action, but that proper context of activism was not first established.

Mrs. A described two examples in which people's voices did effect a change. She told me about a school in Oakland, Ontario, where a group of students launched a postcard campaign to Quebec to persuade Quebecers to vote to remain part of Canada. When these students received a reply that not only thanked them, but said they had made a difference, they were elated. She also described a personal event where, as a long-term member of the local hospital board, she and the hospital administrator made a personal appeal to the Minister of Health for more funds. She said they were sure they would be "patted on the head", but they ended up getting increased funds and were thrilled to have made a difference. She related these events to responsible citizenship:

> *As a socially responsible citizen you have a responsibility to try and make changes, to try and right wrongs, to try and make the world a better place, or your community, or your own life. (Int-A)*

These comments correspond to the global education perspective of people becoming involved in decision-making on all scales. This perspective resembles more of a transformative paradigm than a liberal-technocratic paradigm, although root causes of the budget were not directly addressed.

Students are keen to identify hypocrisy, so it is important that global educators are willing to "practice what they preach" when it comes to taking social or political action. Floresca-Cawagas and Toh (1989) suggest that peace educators engage in social and political action to change all facets of their society and the world to be more caring and sharing (p. 13). Banks (1991) concurs by stressing an awareness of the relevant issues as well as a determination to take action:

> Teachers must not only understand how the dominant paradigms and canon help keep victimized groups powerless but also must be committed to social change and action if they are to become agents of liberation and empowerment. (p. 141)

Clandinin (1991) writes about teachers as role models for *and with* their students:

> We need to provide another kind of role model, not ones of 'niceness' nor ones of playing the system's games, but models of collaboration with them as we join with them in a kind of resistance to being silenced. (p. 76)

Brown (1990) also gives a global education perspective of teachers being role models for their students:

> Teachers who acknowledge when they are wrong and negotiate with students provide powerful modeling. Teachers who demonstrate their dedication to environmental awareness, to issues of fairness, equality and democracy, send a message by what they do, not just by what they say, and are therefore powerful sources of change. (p. 22)

These perspectives center around the theme of teachers becoming involved in affecting the changes they desire in the world.

The issue of teachers being actively involved in social or political change is often controversial for several reasons. Some sectors of the public feel that teachers should be neutral about issues since they hold a position of influence with children, but children are usually quite adept at "reading" their teachers' positions on issues. Some people feel that all controversial issues should be "off-limits" to schools, but this results in students having a more limited information base upon which to make their own decisions. Local issues, by definition, have a way of quickly creating tension. An example of this would be the study of the environmental impact of resource extraction in a community where the largest industries are mining and forestry. When controversial involvements are combined with an atmosphere of high unemployment, it is very difficult for teachers to take chances which may risk their own livelihood. This, is turn, can make the teacher feel like being in the difficult position of either leaning towards presenting issues without demonstrating personal commitment (which is ultimately a disempowering message to students) or including their personal activism in class discussions (which can result in the discrediting label of "radical" for the teacher). This requires careful consideration and forethought from teachers interested in global education. Approaching controversial issues from multiple perspectives and including community members to present on these perspective is recommended.

A global education perspective would have the teacher elicit from students a variety of positions on an issue, and fill in any significant ones that were omitted. Students would then be given the opportunity and requisite information to form and discuss their own positions. The teacher's perspective should be brought in as an equal voice, not the ultimate right answer upon which the grading of the course is based. The teacher should exercise caution when including her/his own opinion. Shor (1992) provides us with an example of how this is done:

> I use my authority to lead the class, but I begin by posing a problem through which the students launch the discourse. I backload my comments following their remarks. My teacher's authority would have been traditionally authoritarian if I had posed the question and answered it myself, in a unilateral construction of the classroom discourse. Students would then have to adapt their thought and language to the words I establish as the foundation for studying the subject. Rather than beginning with a didactic, one-way lecture on the subject matter, I routinely pose a problem for dialogue as a participatory opening, thus inviting students to assume authority in making the curriculum with me from the beginning. The discourse starts with their responses, out of which come the issues and questions for further dialogue. (p. 88)

An educator who engages in such a participatory pedagogy is also acting as a role model by sharing power from the position of a traditional authority figure.

The staff recognized the importance of role models for students. (Pcs 10/18/95) Our youth constantly receive disempowering messages about resolving problems (regional to international) from our mass media. These messages present quite an obstacle to teaching students about social action, so the need for role models on a school staff becomes more important. Even close proximity to a respected role model, such as a teacher or support staff member can be enough to provide some inspiration for student self-empowerment. I perceived myself to be such a role model in the manner in which I advocated support for global education principles in and out of the classroom, in my critical pedagogy, and my personal example of writing a protest letter to the federal government.

Summary

Students and staff were both supportive of people speaking out for change, although the staff data was limited. Students, as indicative of their maturity and experience levels, were more passionate in their emotional reaction to perceived injustice and much more likely than staff members to suggest physical violence as a solution for unjust situations. The degree of anger expressed by students sometimes worked to discredit them to staff members, because it was often difficult to look past their outrage to focus on the original issue. Appropriate responses and expression need to be taught to constructively process feelings of outrage into empowerment for transformation or risk these feelings being discredited as purely emotional responses to violence.

Student behaviour was often more of a form of self-expression than insubordination or disrespect. Students genuinely put more of themselves into their school assignments than they usually appeared to. Upon careful observation, and reflection of their assignments, students were making an effort to be seen or heard on their own terms.

The limited data on staff demonstrated a desire to have access to role models for students in the area of social activism. Staff members recognized that such examples were lacking and not readily accessible. Students did not seem to have a well-developed concept of social activism, and they seemed to find the examples of such action in the videos viewed in Social Studies classes odd and even bizarre. This supports the need for student exposure to specific activist role models, such as Craig Keilburger and his ability to focus attention on the issue of child labour, as well as the concept of social activism.

Global education is supportive of education for social change. Floresca-Cawagas and Toh (1987) pose essential questions for social change through peace education:

> How can education contribute to a better awareness of the root causes of conflicts, violence, and peacelessness at the global, national, community, and interpersonal levels? How can education simultaneously cultivate values and attitudes which will encourage individual and social action for building more peaceful communities, societies, and ultimately a more peaceful world? (p. iv)

Giroux (1988) discusses the importance of literacy in the process of empowerment and social change:

> Literacy provides an essential precondition for organizing and understanding the socially constructed nature of subjectivity and experience and for assessing how knowledge, power, and social practice can be collectively forged in the service of making decisions instrumental to the democratic society rather that merely consenting to the wishes of the rich and powerful. (p. 250)

Wood (1988) describes the personal involvement in social change:

> Democracy best functions as a lived process of participation, a process in which citizens do not merely choose between elites but actually transform themselves through debate and contestation over public issues. (p. 170)

Each of these references acknowledge the importance of struggles for social change. This element of transformation through conscientization appeared to be lacking in this school situation.

Global education would be supportive of the students' passion towards injustice, but would not condone their suggested solutions of violence. It would encourage their efforts of self-expression and attempt to develop them into starting points for dialogue. A global education approach would foster staff efforts at supplying and becoming social activist role models for their students. Lastly, it would emphasize the importance of dialogue between the two groups.

Effects of Role Playing Assignments

Students

The global education unit on Brazil included several role play assignments. Role play activities are an aspect of a conscientizing and empowering pedagogy (Toh, 1993). Students generally reacted favorably to these assignments, and through them demonstrated empathy and a sense of social justice. Role play assignments were one of the most positive aspects of this entire unit, both in their process of encouraging students to enjoy learning and in their product of stimulating students to think and therefore create a lasting impression.

The role play in which peasants were evicted from their land evoked emotion from the large majority of the students. The process by which they established new

identities, organized into their own family groups and the into a small community, gave them a real sense of ownership over their imaginary situation (PJ 03/08/95). At this point, most groups were excited to have the chance to lead this imaginary life. This type of freedom is related to the freedom for struggle many teenagers experience in their daily home and school lives.

The next stage of this role play involved receiving the eviction notice. The unscripted reactions ranged from despair to indignation to shock, but the most common reaction was anger. SJ-1 reflected in his journal that staying and fighting "*was logical because if you leave you may die anyway.*" Another student *suggested "If we died we did not have to keep moving; if we won we would have our village.*" (SJ-3) One student applied this situation to her own life and concluded "*If it happened to me in real life I would've shot them all to death, until nothing of them was left except for the pulp.*" (SJ-4) Another student wrote that "*once we got together, I felt I could beat them* [the evictors]" (SJ-8) The theme of taking a stand was common to all three grade eight classes, so they were able to be involved enough with their characters and situation to desire to defend them. This kind of action required a degree of empathy. Alternative peaceful strategies were considered in the post-activity discussion, but only one group voiced this as a possibility during the role play itself.

There were some interesting differences in the way each class dealt with the eviction situation. One class, 8C, cooperated extremely well at the family and community levels, and determined that their local industry would be to raise hemp on the occupied land. This class was the only one which almost decided to leave after the eviction notice. One small group convinced the rest to stay and fight for their land. The second class, 8B, did not cooperate as well as a community, but worked together well in family units. The 8A class experienced turmoil at the family level in every single family unit, even though they chose their own groups for this assignment. Students maintained their roles and evoked a degree of empathy for their characters. Every family in this class had at least one member disagree with the family decision and leave the family to go their

own way. The resulting tensions were tangible in the classroom, and could not have been possible without students really becoming involved in the role play.

The scripted role play about the takeover of Amazonian Indian land also affected students, but not to the degree of the previously mentioned role play. This is most likely because the latter of the two role plays did not involve all students as participants, and the nature of having a script did not allow for student input. Still, some empathy was elicited. SJ-1 wrote "*It was stupid because the Indians got no say in the dam, and it was their land. It's not fair for the Indians, and if they got jobs the pay would probably be low, and they would be almost like slave labour.*" These comments also demonstrate an understanding and condemnation of the injustices involved.

The final role play project, Amazonia, seemed to evoke the most empathy for the characters involved. This empathy was much more visible in the videotape of the role play than in the student response journals. Most of the written statements by students reflecting on their role were general comments about the students' enjoyment of the activity. SJ-2 responded "*I liked playing that role [prospector]. It was fun and it was sort of a challenge.*" A few comments showed some of the more empathetic feelings generated by Amazonia: "*I didn't like being a church person. I felt like chopped liver*" (SJ-4). "*I thought our roles sucked. Nobody listened to us*" (SJ-5). "*I liked it [our role] because we were helping the poor. No one really listened to us*" (SJ-6). "*We also aren't respected much, so it could be hard to be heard*" (SJ-8). "*I felt powerful in the role* [government]" (SJ-11).

The videotapes of the Amazonia project showed the empathy much more clearly. The first round of introductions by the ten groups did not lead to much demonstrated empathy on the part of the speakers overall. Some notable exceptions of passionate speaking in the first round occurred in only one of the three classes - 8C. The group representing the loggers asked "*Why should we give up our jobs for the stupid rubber tappers*?" When the rubber tappers responded that the loggers could become tappers too, the loggers replied "*I don't want to become a stupid rubber tapper. I'm getting paid good money to cut down trees.*" This elicited the first loud emotional response from the rest of

the groups in the form of cheers and boos. This was immediately followed by the introduction by the international environmentalists. One member of the group was very well-prepared, and provided strong arguments, backed up with appropriate statistics. There was a genuine impressed response from the rest of the class (which is extremely rare at the Grade Eight level), and the speaker nodded, smiled, and bowed to the applause. The next speaker for the prospectors also received applause and whistles. This was followed by three presenters for the Amazon Indians. Their introduction was the only one showing great compassion, and they called for others to join them against the government. By this time, the students were beginning to behave defiantly when another group challenged their position, and their personalization of their roles was starting to result in empathetic comments and body language. As the government speakers gave complements to their allies and insulted their opposition, the class visibly polarized into a deeper level of caring about the roles they were playing. This transition was combined with an increasing release of inhibition of speaking up for their character, and these observations could be felt in the room's atmosphere as well as be seen on the videotape. (VC)

Round Two of the Amazonia project saw a marked increase in student empathy. In all three classes, students argued passionately for their positions and reacted strongly when opposed. Almost every group was knowledgeable enough about their position to counter criticism, and expressed a desire for their particular group to strongly defend their position.

There appeared to be a turning point in each of the three classes where, verbally, "the gloves came off". This occurred in one class during a question from the loggers for the church. (VC):

> *Logger:Why should you guys care about the freakin' rainforest, man? You got your church, why should you care about the rest of it?*
>
> *Church:Okay, when we're trying to fight for our rainforest, our priests are being killed, nuns are being killed.*
>
> *Logger:Who cares? Who needs your religion anyways?*
>
> *Church:Who needs your damn logs?!!*

Logger:What built your church anyways? Logs, that's what! That's how you got your little church!

Church:But the church can do things for everybody!

Logger:Like what, pray?

Church:God gives.

Logger:Yeah, right!

The level of emotions during this interchange escalated throughout, not only for the participants, but for the rest of the class as observers. It had the effect of inspiring passion.

Another class raised their emotional level during an exchange which saw both participants demonstrating logical impromptu speaking skills (VB):

Tapper:You can't answer any questions because you're missing a valuable member. [A student from the group was absent]

Government:He has malaria.

Tapper:If you guys weren't cutting down the rainforest, that malaria could be cured by valuable drugs in the rainforest.

Government:We drain the trees first.

Tapper:If you left them, they would keep making more of the drug.

Government:We'll replant.

Tapper:How, when the settlers are there?

Government:We'll plant someplace else.

Just the fact that both students were determined to "come out ahead" by the end of their discussion increased the intensity of the role play as a whole. Students were behaving like they had a personal stake involved. This appeared to be the real beginning of empathy for their characters.

The emotional intensity peaked during the interchanges between the Amazon Indians and the government officials. The students doing the talking during these question and answer periods were quite well prepared. They happened to be seated next to each other, which also added to the tension. The Indian group originally forgot their question for the government, and when they announced this, one government official

sarcastically commented "*Exactly! Get an education.*" This was immediately followed by exchange between the student playing government official Jose Lutzenberger (JL) and the student playing Chief Payakan (CP) (VB):

CP: Oh, get an education.

JL: And get a real job.

CP: Oh, if it weren't for scum like you, we wouldn't need a real job.

The rest of the class was paying *real* close attention at this point, anticipating a yelling match or a physical fight. I told the Indian group we would come back to them when they remembered their question, and we went to the government group. The same two students continued as questioner and answerer for the next interchange:

JL: (standing, with one hand on his hip, pointing with the other hand) Excuse me, Indians.

CP: What's that, White Boy? (the class tension level rose again, and JL was visibly shaking with anticipation and/or excitement)

JL: Since you're so mad about people mining, why do you mine? (This information was from the Amazonia video the class had previously watched)

CP: We need just the basics.

JL: What, a watch?! I don't have a watch. (from same video)

CP: Well, what are we supposed to do, look at the sun?

JL: Yes.

CP: Well, you look at the sun. Give me your watch.

Third Student: That's what they do in the movies.

JL: Do you see a watch on me?

CP: Do you see a watch on me?!

JL: Do you see sunglasses on me? (same video reference)

CP: Do you see sunglasses on me?!

JL: (sat down and looked away as if the conversation was not worth his time)

CP: Just as I thought. You sit down. (both students were visibly tense after this part of the discussion, and the class atmosphere was electric)

When the Amazon Indian group asked their question of the government on the next round, the same two students continued their dynamic interaction:

CP: You say we need to cut down trees to pay the debt, right? And you call us stupid Indians, right?... When we owned this land, we had trees, we didn't have a debt, we had everything. But you guys come cut down trees, make your big plans, pollute the air, and call us stupid Indians. Now you tell the rest of the country we're going to get out of this foreign debt if we cut down the trees.

JL: Now I'm going to tell you something

CP: Young man.

JL: There wasn't millions of people living here, was there? Was there ten million people living here?!

CP: There would have been if you hadn't killed us all.

JL: What?!!

CP: You heard me. Don't play 'White'.

JL: There's millions of people in the cities.

CP: What are you, a Newfie?

JL: Feed people. If we cut down trees and pay off foreign debt, the food will cost less.

JL: I'm on your side, boy! (pointing at student)

Cattle Rancher: Oh, yeah... (Indians and government laugh together

Cattle Rancher: That's why we grow cattle, you moron!)

The preceding exchanges had the rest of the class riveted to what was going on. The students recognized they were witnessing a live and very intense dialogue, and that, as an audience, they were aware enough of the issues involved to closely follow what occurred. They also recognized that the two students were quite "deep" into their characters and had transcended from playing a role to *being* the role for a short time. This occurred again later in this group during an interchange between the church group and the Amazon Indian group (VB). The student playing Chief Payakan became emotionally caught up in the role and unconsciously blurred the racial discrimination of the indigenous peoples of North America with that of the Amazon Indians: "*If he [church] was on our side, why did he take our children and send them to residential school to cut off their hair? They*

were not allowed to speak their language or else they get whipped." When another student pointed out that these events were mixed, the student playing Chief Payakan became a little flustered, but seemed to feel that he had still made a good point.

Role play activities, especially ones such as this round table discussion, hold a prominent place in global education pedagogy. Toh and Floresca-Cawagas (1987) write:

> Role-play simulation provides a form in which different views and opinions on an issue or problem are discussed. In the process the learners (participants) begin to reflect on their own value systems by considering, analyzing, and evaluating serious issues that evolve during the role play. The dialogue which is the mode of interaction will help the learners expand their awareness of problem. This awareness will, hopefully, develop a better understanding of and more profound insights on people, their motives, feelings, attitudes, expectations, concerns, fears, and hopes. (p. 35)

This process was evident during the Amazonia project, and throughout much of the Brazil unit, and in one instance, the role play actually saw a sense of social justice evolve into a form of social action.

The most poignant display of empathy occurred in one class during the loggers' first question during Round Two. (VB) They asked the government officials what was being done about jobs for uneducated people. The government replied that those people would have to apply for jobs like everyone else. They added that the logger shouldn't be complaining because the government gave them their job. One logger responded *"I don't just think about myself."* (VB) This resulted in a short pause in the entire role play, in which no student had an immediate comment. They actually seemed to consider the depth of this statement and the associated concept of compassion for strangers.

This comment also set the stage for the closest thing to social activism during the Amazonia project. Several more comments were exchanged between the government and the loggers. The student playing the most outspoken logger then broke out of character and said to me *"Mr. Hula, you should change me to a different group because I'm going against my own group"* (VB). During the next round of questions, the loggers said they did not have a question for another group, but commented that the environmentalists *"convinced us what we're doing is wrong and we should preserve the land instead of*

destroying it" (VB). This was met with a variety of applause and "boos" from the other groups. I did not oppose this as the facilitator because I felt the students needed to witness some form of social activism. This was an excellent opportunity since the students had background knowledge of the various groups involved and were able to see the process through which the loggers changed their position.

Empathy was not the only global education component to surface in these activities. Some students showed an understanding complex issues relating to social justice. The most complicated question of the assignment was too confusing for some groups to answer, but it did illicit great responses from others. The question read, "If we increased the supply but the distribution stayed the same, how would that improve the relative position of the Unlucky Ones?" After some initial confusion, one group member responded "*It wouldn't really change anything because the poor people are going to get a little bit and the rich people are going to get a lot.*" (SC-2) Another group (SC-15) had this exchange regarding this question:

> *1rst Student:Oh, I get it now! They're still the poor, but I'm still rich... I'm richer.*
>
> *2nd Student:She's getting richer, but they're getting poorer.*

A student from a different group responded to this question by saying *"They'd freak! Cause other people are getting more money and they're not."* (SC-12)

Most groups responded positively when given the opportunity to apply principles for social justice. Most suggested ways of changing the game to improve the chances for the Unlucky Ones by changing the original cards designating each person's share. The most commonly mentioned alteration was to create a minimum of one treat for every person. One exception to this approach was from a student who received eight treats in the game. He said a minimum of one treat was a good idea as long as he still received his eight treats (SC-8). This is a parallel to what occurs frequently in our society; people support equality for others as long as it has no negative impact on themselves. It is reassuring and hopeful that most students did not see this situation from the same perspective.

Students were also asked how the situation of the Unlucky Ones could be improved in the "Real World". Just the fact that students did respond to this question shows a minimum degree of caring on their part because some groups chose to not answer some of the questions. The most common response was to discourage greed and encourage sharing, especially on the part of the rich people of the world (SC-6,8,9,10,12,13). A second category of answers proposed providing help from an external source. Two groups suggested fundraising and sending money (SC-5,6,11). One group thought of providing jobs (SC-6). Another group considered the solution to be in the sending of things such as food, can openers, seeds, tools, soil, cattle, and money (SC-11). This sub-theme of providing resources for self-support was also mentioned by a group who decided that providing land upon which to grow food would be the way to change the Unlucky Ones fate (SC-4). This strategy for assisting in the empowerment of others approaches a transformative paradigm as opposed to the rest of the student suggestions, which would fall within the liberal-technocratic paradigm. The first category of responses focusing on sharing equally is mainly in opposition to our Canadian, and particularly Albertan, views on finding solutions to poverty. Recent years of budgets have gone the other direction with reduced taxes and increased cuts to social services. The second type of answers more closely reflect the attitudes prevalent in our current Canadian and Albertan societies: We are not directly or indirectly responsible for problems such as poverty, especially in other countries, and our help is not in the form of researching and responding to requests from the Unlucky Ones but in begrudgingly giving things to solve the problems. It was encouraging to witness students displaying an attitude more selfless and caring than that of the general society of which they are a part.

Staff

Staff was very positive towards the role play assignments. These assignments were among the few Social Studies topics discussed in another grade eight course (Int-P). The principal expressed a strong support for the role plays. She said that she saw this type of activity as focusing the learning on an end product so that the students would know they've learned something for a reason:

> *And I believe they learn best what they have to use, and not just in giving back answers. Just not in knowledge that they've memorized but in actually doing something with that information, and that's precisely what you were doing with those kids, and they will remember that. (Int-A)*

Mrs. A also felt that the students gained from the process of doing these assignments. Not only was their attention sustained during the work, but the students were able to participate to a greater depth in the assignment because of a degree of anonymity from playing a role. Her appreciation for these activities was highlighted by her first comments when asked to recollect her thoughts about the global education unit on Brazil: "*I think what impressed me the most... was that the kids actually became the characters or the individuals whose positions they were to represent*" (Int-A). Mrs. A went on to discuss the social/political advantages of doing role play activities in the classroom. When I compare the Amazonia project to a Round Table project done the previous year with grade six students, she commented:

> *And you see, the beauty of something like that too, Dan, is that's secure, it's safe. Because as Peter Pocklington, I can say all kinds of things that I might not feel comfortable saying as me. And, for students, they can show you all kinds of good information they have learned about, that wouldn't be cool to demonstrate or display in a regular classroom setting. When they become that person it's safe, it's okay, it's cool to do that sort of thing. (Int-A)*

I was in complete agreement with these observations. As the classroom teacher, I saw students who were generally considered by the school community to be shy, or non-academic, or "too cool" (playing dumb) use a role playing activity as an opportunity to experiment with an identity or at being good at something in school. I even saw some use it as an opportunity to shine (PJ 03/30/95). The whole category of role playing as a skill to use in school as an assignment was foreign enough to these students that the usual pre-establishment hierarchy of abilities did not really apply. No student had enough previous opportunity to prove themselves good enough to directly or indirectly intimidate other students from sincerely seeing if *they* could be good at role playing themselves. There was, however, a general tendency for students to remain in the realm of their usual dominant or passive roles, but I would not expect a global education assignment to

miraculously transform all students into having equal voices and equal desires to use them.

Summary

Global education pedagogy encourages role play activities. A well-designed role play gives students a broader understanding of underlying and related issues, and it deepens understanding past an academic level to include an affective level as well. The end result is that students learn more initially, care more about what they are learning, remember and reflect more on what they have learned, and are more likely to apply their learning to other areas.

> Shor (1992), writes why role play is an important part of the learning process: People begin life as motivated learner, not as passive beings. Children naturally join the world around them. They learn by interacting, by experimenting, and by using play to internalize the meaning of words and experience. (p. 17)

He also cites an example whereby an instructor used a form of role play to involve students at a deeper level:

> As an experimental way to pose Columbus as a problem, Bigelow started the term by stealing a student's purse in front of the other students. Through this stratagem, he hoped to pose the problem of what it means to discover and possess something that belongs to someone else. Native Americans had been in the Western Hemisphere for thousands of years before the Europeans arrived... To make the stolen purse analogy work, Bigelow had secretly arranged with a female student before class to let him steal her purse. (p. 120)

Hicks (1988) supports the exploration of affective learning through holistic pedagogies which would likely include role play activities:

> Since peace education must essentially be holistic in its approach this means that we must pay as much attention to the development of children's feelings, for example, as to their cognitive skills. In particular this requires that both teachers and students learn how to express their feelings rather than denying them. (p. 248)

Role play situations provide excellent opportunities for discovering and expressing feelings about issues in the classroom, and this format generally feels safer to do because of the protection of performing it in the role of another person.

Bell (1991) discusses how role play activities can be used in this exploration of feelings as well as to aid in the resolution of real life problems:

> We took the situations the girls provided and developed role plays that explored these situations in more depth in succeeding sessions... The girls were completely engrossed in this process of analyzing situations that reflected actual problems they faced in school and generated alternative ways to understand and address common problems. (pp. 237-238)

The experience of the global education unit on Brazil strongly supports the previous concepts. Students became much more involved in their learning through the role play assignments, and demonstrated a greater willingness and ability to explore issues at a deeper level.

Relating Personal Life to School Assignments

Students

Global education principles necessitate discovering connections between their life in and out of school. A traditional complaint about the school system is that it often does not seem to connect to the personal lives of students, otherwise known as the "real world". The global education unit on Brazil made some headway in this area. The grade eight students demonstrated the application of their school work in two major ways. They showed that they had background knowledge of the topics studies in class. They also displayed an understanding of the issues to the point where they would relate them to events happening in their world outside of the school.

Sleeter and Grant (1991) discuss this theme of connecting the two worlds of students, and make this proposal:

> What we are advocating is bridging school knowledge and student's own cultural knowledge, and this encouraging students to analyze this interaction and then use the knowledge learned to take charge of their circumstances. (p. 66)

Having a school education which gives credibility to students' lives beyond school and in turn has students personally involved in their education is a necessary part of a

transformative pedagogy, although this consideration may be co-opted to further the interests of the marketplace.

Although it is now less common to consider students to be the classic "blank slates", our education system still often treats them this way. The Grade Eight students demonstrated they already had appropriate background knowledge during the cassette-recording assignment following the "Who are the Lucky Ones?" activity. Students were asked "If you got no or only one treat, where might you live?" and "If you got many treats where might you live". The majority of answers for the first question included Brazil, but also mentioned Ethiopia, China, Mexico, Yugoslavia, Somalia, and Japan, Canada, and Africa. These responses show a general awareness of widespread poverty in certain countries. It was disappointing to hear Africa referred to as a country, but, since it does not appear as a specific topic of study up to and including Grade Eight, this is not entirely surprising. The inclusion of Canada as a place where one might receive one or no treats was rationalized by a discussion of how Canada *does* have its share of poor people. Canada was the most frequent answer for the second question, followed by the United States as the second most frequent answer, and then Japan, England, and France. When one group answered with the three most common responses, another group member complained about these being cliché by saying in an exasperated voice "There's more countries, you guys" (SC-2). This comment was encouraging in that is demonstrated a student willing to go beyond the minimum expectations for an answer. Students were generally aware which countries were considered to be "haves" and "have nots", and they were also aware of the regional and local differences of financial wealth in Canada.

This same activity also directly asked students in they could see an application of it to the students' real world. Two groups responded a definite "no" (SC-9,10). Most of the other groups responded in the affirmative, with several groups choosing to elaborate. Four groups said that there are rich and poor people in the world, and that some people get more than others. (SC-1,2,8,13) This showed an understanding of the process as well as the product of unequal distribution of resources. Two groups turned the conversation

to naming students from the class whom they considered to be rich. None named themselves as falling in the rich category, and the connotation was that being rich was a negative thing (SC-6,14). No students made further critical comments on the issue of social or economic inequality, or how it relates to social justice.

During the same assignment, two students compared their own material lives to the situation of lucky and unlucky people in the game. They each listed several possessions they had and commented how that these material goods contributed to making them content with their lives (SC-13,15). Neither students expressed a desire to have more goods; both said they were grateful for what they did have. Other students in these groups did not make begrudging comments or say that these students should share what they have. The issue of consumerism and its connection to quality of life is a deep facet of our North society, and it requires exploration in terms of the global education issue of personal peace. This issue was not pursued during the follow-up class because of time-constraints.

The most direct connection to the real world made by a students in the audio-recorded assignment occurred in the form of a comment directed to me via the cassette-recorder. At the conclusion of their small group discussion, one student commented "*I shared with everybody and now everybody's got a piece of licorice.*" (SC-13) This statement on equal sharing was consistent with the comments contributed by this group throughout this assignment. It was encouraging to listen to the student's demonstration of grasping and applying the theme of sharing. This is not to imply that the assignment itself made the student share, but only that the recognition of a personal application of a social justice theme was desirable from the perspective of the teacher.

Students journals also provided examples of the students harmonizing their own lives with themes studied in school. The scripted role play enacting a land takeover was one of the more powerful activities for supporting this connection. One student wrote "*That is how it happens. The government and companies come in and take over the land and the Indians have no say in it*" (SJ-1). Another student responded "*I thought the role play was kind of weird, but all the stuff that they did was true. It happens in real life. I*

happens every day" (SJ-2). These comments demonstrate a more sophisticated awareness of structural violence than students are generally given credit for having. This basic understanding enables global educators to more easily address structural violence themes in other settings.

The personal response journals provided reflection on the round table discussions of the Amazonia project. When the students were asked what parts of the discussion would happen in real life, they were able to give both general and specific examples in reply. One student responded that the questions that the groups asked of each other were authentic (SJ-3). Another student, who happened to belong to the same group for the Amazonia project, wrote that most of the discussion was realistic (SJ-11). One student cited two specific examples of events from the project which would correspond to the real world - an exchange between their group and the government, and an argument between the rubber tappers and the loggers (SJ-6). Students demonstrated they were fully capable of extrapolating the validity of classroom events to those occurring outside of school.

One assignment from the Brazil unit involved the entire class working together to imagine possible futures. Hicks (1993) describes the role of futures education as follows:

> Envisioning preferable futures needs to be a vital part of futures education and much more common in educational practice generally. This needs to acknowledge both our pain for what is happening to this planet and its peoples and also our visions of more just and sustainable futures. (p. 24)

Students drew some interesting connections between what was asked in class and what they forecast as happening in their lives beyond the time, as well as the space, of school (PJ 04/10/95). Most of the students seemed positive about personal future events, with the most common goals as marriage, graduating school, and getting a job. Most seemed to despair about global events; a large or world war was viewed as almost inevitable, as was the destruction of the Amazon rainforest. There was not a lot of overlap between their view of their own lives and their view of the rest of the world (other than a couple of students who mentioned they would rule the world in the future). This contrast in outlooks seemed to correspond with the degree of perceived control. Students proposed that they could make their own lives happy, but that they would not be able to affect

change in the world or the problems of the world. Some students were able to envision a positive future, predicting an end to racism, a female president (the prime minister issue did not seem to be as relevant), and world peace. Overall, students exhibited considerably more faith in their ability to exert a positive influence over the future events of their own lives than future events of the world. This attitude appeared to regulate enthusiasm for possible global futures.

The global education unit on Brazil provided students with opportunities to consistently relate classroom themes and events from students' personal and public lives. Students consistently demonstrated that they were quite willing to enrich classroom activities by infusing references from their existence beyond the school walls. If the assignments were not designed to be relevant, they could not have sustained student interest.

Staff

Staff members recognized that, during the global education unit on Brazil, students made more connections than usual between their own lives and classroom activities. Mr. B witnessed Grade Eight students actually discuss Social Studies assignments in the hallways between classes, and even at recess. This contradicts the findings of Sleeter and Grant (1991), who noted "that in the one and a half years of the larger study, we rarely heard students talk about classwork among themselves outside class" (p. 61). I observed that students were able to analyze current events issues in terms of the interrelationships studies in the round table discussion activity. Students compared topics of local mining and logging to mining and logging events studied in the Amazon rainforest.

Mrs. A and I both commented on how impressed we were that many students had expended energy during their own time to come physically (through dressing up for their parts) and mentally (through additional research and rehearsal) prepared for the Amazonia project. Mrs. A also recognized that the skills and strategies learned during the project would be applicable to student learning in other areas (Int-A). My own pedagogical repertoire was enhanced by facilitating these global education activities.

The area where I most observed the students draw their personal lives into their school assignments was the role play activities (PJ 03/06/95 & PJ 03/30/95). These assignments offered the most flexibility to students in the area of creativity, and students demonstrated that they were willing to apply their lives to school. Students incorporated characters and mannerisms of characters of people they were familiar with from television, movies, and the local community.

Summary

Global education addresses the issue of generating personal involvement by students through matching classroom assignments with the real world of students and through designing lessons to seek student input. It overcame what Sleeter and Grant (1991) have discovered as a mismatch between students' personal and school lives:

> But the great majority of the students we interviewed considered most or all of what the school was teaching them to be unrelated to their lives. Considering much of the content irrelevant, students often reported being bored in class, and some said they forgot what they had learned (been told) once they had been tested on it. This was true regardless of the grades they were getting or the academic ability teachers thought they had. As one student put it, "A lot of the reason why the kids screw up in class is because they can see no practical use for what they are learning." (p. 62)
>
> The students we studied were very willing and able to tell us what concerned them, motivated them. They could tell us in rich detail about their world and their dreams. They could just as easily share their world with their teachers, if the teachers perceived the students' world as worth becoming engaged with. Were engagement and dialogue to occur, real learning and empowerment could begin for both teachers and students. (p. 67)

This emphasis on dialogue is the starting point for global education. Earl Choldin describes student input as being essential to the process of global education:

> No matter how well we convey to our students a knowledge base in global issues, unless we do so in a cooperative, experiential, interdisciplinary, community-based mode we will not be successful in insuring that they have the skills, the commitment, the concern and the self-confidence to deal with them. (p. 2)

The whole attitude of global education emphasizes the avoidance of the 'banking system" of learning. Students are not empty vessels waiting to be filled with language

arts, mathematics, or global issues. Students need to be given credit for having knowledge, possible misconceptions, and strong feelings towards topics or parts of topics studied in school. If students are not a legitimate part of the learning process from the beginning, they will not become nearly as involved as they could be. It is paramount that global education students learn that their entry knowledge and the knowledge they create are valid, and that their education can work for them in helping them to make a better world for themselves and for others. Without such a personal connection, students will perceive global education as just another fad that their teacher heard about at teachers' convention.

Conclusion

From the systhesis and analysis of the data emerged four major themes. The global education unit's collaborative assignments were seen as a more preferable and productive form of learning by both students and staff. Students were more likely to critically analyze issues in class during these assignments. They were also more willing to openly demonstrate agreement or disagreement with their classmates during these activities.

The global education activities enabled students to better develop their 'voice'. Through this form of expression, they demonstrated a fierce anger towards injustice. This anger generally resulted in the proposal of physical violence as a solution. Reactions of violence is a major concern for global educators, and envisioning possible and preferable futures, and how to attain them, are a starting point for addressing this. Staff perceived students using their voice to oppose injustice also, but they focused on the need of students to have access to role models who demonstrate positive and peaceful activism.

The wealth of role playing activities in this global education unit were seen to involve students in an affective as well as an academic capacity. This was observed by both students and staff. The power of role play activities is not to be undervalued; it made an enormous difference in how much the students cared about this topic.

The lessons in this globally-infused unit enabled students to relate their personal life more easily to their school assignments. The increased opportunity for dialogue in small groups and as a class allowed connections and interrelationships between these two "worlds" to be established and clarified. Students responded positively to their increased opportunities for providing input and expressing themselves, and were eager to make constructive use of their sense of humor.

This global education unit resulted in increased student interest and participation in their own education. The results were especially impressive considering the attitude of the students towards the topic of Brazil, and school in general, at the beginning of the unit. The global education themes of environmental care, structural violence, human rights, cultural solidarity, and personal peace were studied through this topic; militarization was not a focus to the same degree as the other five themes. This unit approached issues with a holistic perspective and engaged the students in dialogue. The Jungles unit is an excellent exemplar of a globally-infused unit.

CHAPTER V

SUMMARY AND CONCLUSIONS

> **We do our students a grave disservice, for we send them ill prepared into the world, a world where they desperately need the skills of conflict resolution and more than that, a willingness to struggle for justice, both in the content of their own lives and on behalf of the many other groups who find themselves oppressed in the world today. (Hicks, 1988: 245)**

Introduction

This chapter returns to the research questions and presents the conclusions of this study. The findings are related to the global education principles. Global education is discussed in light of current trends in education in Alberta. Suggestions for further research are discussed, and a reconceptualization of global education for teachers is proposed.

Conclusions for Thesis Questions

The research questions focused on the effects of the implementation of global education. These effects were studied from three perspectives: the students, the classroom teacher, and colleagues in daily direct contact with the students. The data from this study resulted in five major themes to apply to the three versions of the research question "What will be the observable and felt effects of infusing global education into a grade eight Social Studies class for four months".

Student effects

This global education infusion created many more positive effects for students than negative ones. They were more willing to express themselves, especially through their sense of humor, during the collaborative assignments. This, in turn, allowed students to "own" their learning more by being able to modify it through their self-

expression. They were better able to develop critical thinking skills and trace problems to the root causes through the collaborative types of activities, which centered on student-generated knowledge, than through traditional "teacher-talk" activities. Students appreciated the more democratic nature of collaborative assignments, and they took advantage of opportunities to use their political voice in classroom situations and activities. They appreciated the increased opportunities to speak and be heard during class.

Most people familiar with grade eight students recognize their love of arguing. During this global education infusion, students were presented with more opportunities than usual to express themselves in small and large group situations. Their passion for arguing was channeled into debating situations. Students who expressed a tremendous amount of anger towards injustice were exposed to alternatives other than their usual reaction of physical violence.

The role play activities stimulated student interest, empathy, and passion to a degree generally unobtainable through textbook or worksheet assignments. By participating in and reflecting on role play activities, students were able to establish a clearer mental picture of overall situations and their interrelationships than they normally would through textbook work. Although not all students enjoyed role plays, a great majority of the students did.

Students responded positively to the increased opportunities for making personal applications to their lives. The global education activities encouraged active involvement on the part of the students, and this pedagogical change resulted in some delays during which students adjusted to the unfamiliar teaching format. The Calendar-Fundraiser activity directly challenged students to examine their home life in relation to a variety of themes. The two major impressions of this global education-infused social studies unit were that students had more fun, and they felt that their education happened more *with* them than *to* them.

Teacher effects

The collaborative assignments resulted in better overall effort from students and better overall quality of work. The students who tended to avoid participating in group assignments were less able to do so. These students were more often part of a smaller group than part of the class as a whole, and the assignments were more specific than usual in their requests for responses from each group member. This combination held each student to be more accountable for directly contributing to group assignments. The pressure to participate was more from their peers (generally more relevant to students) than from their teacher (generally less relevant to students, especially at a grade eight level). The only significant drawback to the increased the amount of collaborative work was the accompanying increased noise level.

The findings in the category of "voices for change" reinforced the need for more opportunities for student participation in their own learning. The classroom teacher witnessed a surprisingly high interest in self-expression on the part of the students, and a equally high preponderance for proposing violence as a solution to social problems. The latter demonstrated a need for education in conflict resolution. There was a definite recognition, on the teacher's part, of a lack of role models in the area of social activism. Student role models, typical of public role models, were generally limited to rock stars, sports heroes, and television and movie celebrities. Although these role models are often portrayed to be involved in a charity or cause themselves, they generally do not promote social activism or personal empowerment.

The role play activities were especially effective teaching and learning techniques because they involved students at emotional and physical levels as well as at intellectual levels. These types of assignments were highly enjoyable from a teacher's perspective because they allowed the students to demonstrate deeper levels of understanding of situations and to approach a more meaningful level of conscientization. These activities also encouraged students to show an increased level of creativity in their solutions and

their means of communication. The role play assignments allowed students to learn from each other as well as from the teacher, and they were often the most humorous activities of the school day. Being the most humorous event usually translated into being the most memorable event, and retention is an essential part of education.

The opportunity was provided to observe increased student interest in making connections between their home lives and their school lives. It was heartening to witness such an overlap of worlds, especially considering that grade eight students make such a sincere effort to avoid (at least publicly) such "intermingling" of these two parts of their existence. The overall effect of these connections made school more "real" to students, and, inevitably, to teachers.

Colleague effects

The effect on colleagues of infusing global education was not the focus of this study, but assumed more of a role in triangulating the data. The data collected from colleagues was not as extensive as in the areas of students and of classroom teacher. The effects generally paralleled those of teacher effects. Colleagues observed increased student enjoyment and effort regarding their assignments. They did not demonstrate recognition of the resulting student anger towards injustice nor the alarmingly high frequency of suggesting violence as a solution to situations, but they did acknowledge the lack of empowerment role models for students. Colleagues observed the increased interest and passion of students during role play assignments and the resulting increased student application of their school life to their personal life. School staff members are usually not in a position to directly observe a teacher's class in progress, so although their perspective remains valuable, this occupational structure limits their contributions to such a study.

Summary of Findings

Four major themes arose from the analysis of the student, staff, and personal data concerning the infusion of global education into the Social Studies unit on Brazil. The focus on collaborative assignments encouraged critical analysis on the part of students.

Staff observed an increase in the quality of student work resulting from collaborative assignments.

Students and staff perceived the concept of developing a political voice for students to be a worthwhile pursuit. Students were usually motivated to use such a voice either as part of their reaction towards a perceived injustice or as a means of general self-expression. Reaction of the students towards injustice almost always included some form of threat of physical violence. Staff recognized the necessity of providing students with positive role models who use political voice.

The role-play activities were noted as having an effect on increasing student interest. Students displayed more empathy during role-play assignment than during other assignments, and they were better able to demonstrate recognition of social justice issues through role-play activities. Staff acknowledged an increase in student interest and passion towards their Social Studies learning during the role-play assignments.

The global education activities resulted in a greater application to one's personal life on the part of the students. Students expressed connections of their home lives to classroom themes more during the Jungles project than in the other major Social Studies units. Staff observed that students were involved enough in the activities to talk about them on their own time and give more effort than usual to their work on the assignments..

Relation to Global Education

The findings of this study harmonized with the global education themes and pedagogies in general. Earl Choldin (1993), as director of the Alberta Global Education Project, discusses the essence of global education:

> Global education helps students understand this new interdependent world and through interdisciplinary, cooperative, community-based, democratic and experiential methods helps them learn how to enjoy the opportunities it provides and have the will and the skills to deal with the challenges it presents. (p. 30)

The findings on the implementation of collaborative assignments supported the cooperative aspect of the global education learning process. The increased opportunities for reflection and critical thought in small and large group assignments enabled students to become better critical thinkers. This corresponds to Toh and Floresca-Cawagas' (1990) description of critical thinking being fostered through a process of peaceful dialogue (p. ix).

The findings on student voice demonstrated the need for implementing global education themes of envisioning peaceful futures and conflict resolution based on theory and practice of nonviolence. It is encouraging to see many students empathize to societal injustices and the structural violence experienced by marginalizes peoples and groups. However, the recurring proposed "solutions" that envision the use of physical violence by students reveals a limited perspective that parallels some societal tendencies to "resolve" conflicts. Hicks (1993) suggests an alternative process of envisioning the future which encourages students to contemplate alternatives beyond reactionary violence:

> Images of the future are a crucial element in the creation of change. They play a powerful role in what students think is, or is not, worth doing. Envisioning preferable futures needs to be a vital part of futures education and much more common in educational practice generally. This needs to acknowledge both our pain for what is happening to this planet and its peoples and also our visions of more just and sustainable futures. (p. 24)

This process also provides an outlet for student self-expression, which was another aspect of these results of the infusion study. Choldin (1993) mentions the added benefit that the teacher also focuses on the future and her/his vision of approaching society (p. 29).

The staff version of student voice recognized the need for role models for students. This issue is addressed by Toh (1993) in his discussion on global literacy:

> There are countless exemplars of ordinary human beings worldwide who commit their hearts, minds and spirits, sometimes even their lives, to transforming their local, national and global realities. We need to make their stories known to our learners, to inspire them with the knowledge that despite many obstacles, difficulties, even dangers and actualities of repression and oppression, human beings do not and need not just give up, passively accepting their fate. I think role-models within the curriculum become even more effective as teachers show that they *themselves* are also

> trying to do praxis in their own political, social, economic, and cultural life (p. 15)

The positive effects of the role-play activities correspond to the global education view that such methodologies not only enrich learning but are an integral part in involving the whole student in their learning. Choldin (1993) suggests that "whenever possible global educators use experience - first hand or simulated - to teach. This makes the lessons more effective, more powerful, and more interesting (p. 29).

An essential aspect of global education centers on creating connections between the world of school and the out-of-school world of the student. The fourth finding that students make connections from their own life to their school work and can apply their classroom learning to their personal life verifies the importance of students being able to make school relevant. Earl Choldin (1993) addresses this connection when he describes how global education should be community based:

> It [global education] ties students into the community, teaching them how to access resources and learn from them. It teaches students to value their community and thereby to value themselves. It relates global issues to community issues. (p.28)

This "grounding" of schooling in everyday life of the student in home and community contexts will determine the success of any educational theory, and global education is no exception.

A second benefit of studying connections between the personal life and the school life is related to the benefits derived from connecting local issues to the global issues in the global education sense. Toh (1993) writes that "learning critically about the problems and suffering of others outside one's local world, can be helpful in reorienting learners towards parallel problems in their own society" (p. 14). Likewise, learning about issues, such as non-violent forms of resolving conflict, in a school setting may be beneficial to students dealing with similar issues in their own life.

The findings from the perspective of the classroom teacher infusing global education also relate directly to the global education purposes and strategies. The current traditional school structure trains students, and sometimes teachers, to maintain reflection

and dialogue activities at a surface level, whether in an oral classroom discussion or in personal response journal dialogue. This limits thinking and learning to the point of giving the impression that world problems *are* too complex for classroom consideration. This, in turn, would tend to encourage thinking in Toh's versions of a liberal-technocratic paradigm instead of a transformative paradigm (1993). He distinguishes these paradigms in his discussion on global literacy:

> This liberal-technocratic paradigm in global literacy or global education that I have sketched is, I believe, present in Canadian classrooms, schools and tertiary circles... (I)t is clear that being "global" has more to do with enhancing trading, commercial and strategic interests than global literacy for emancipation...
>
> The critical alternative is what I will refer to as transformative paradigm of global literacy. It is transformative in the sense that it empowers learners not only to critically understand the world's realities in a holistic framework, but also to move learners and teachers to act towards a more peaceful, just and liberating world. (p. 11)

It appeared the degree of student empathy resulting from the activities was related to which of these two paradigms each assignment was more closely structured. The liberal transformative paradigm assignments, such as the "Who Are the Lucky Ones" activity, did not generate as much student empathy. The transformative paradigm activities, like the role play on land reform, resulted in noticeably more student empathy.

This study found that global education encouraged teacher creativity. Gale Smith (1994) in her article "A Map for the Global Voyage: Lesson Plan Re-Modelling", describes how a global education classroom would differ from a traditional one:

> Classrooms would become sites of inquiry rather that places where student are told things. Teachers would create a classroom climate where students are engaged in the learning, where they can learn from each other, and where they can contribute their experiences, thoughts and actions. In such classroom, questioning, democratic discussions, dealing with controversial issues, co-operative learning, media studies, conflict resolution, and the like, would flourish. (p. 37)

Toh (1993) also recognizes the connection of global education and teacher creativity when he writes that "global literacy, in a transformative paradigm, tries to move us to creatively and actively shape and care for that [interconnected] web of life" (p. 16).

The findings conclude that a globally-infused unit stimulates student interest and arouses student passion about their learning much more than a unit without an infusion of global education. The "Canadian History" and "Canadian and American Geography" units did not sustain student interest to the degree that the Brazil unit did, and this was evident in the class average marks as well as by observing students. The global education themes captivated student attention, and the global education learning activities inspired student creativity and reflection.

In relation to the practice of global education, this study makes several conclusions. More work in needed on conflict resolution skills for students. The constant proposal of violent resolutions alerts one to this need. Actively pursuing "preferable futures" activities may initiate alternative mind-sets. The imagination of students is an under-utilized teaching tool. Role play activities are extremely effective for engaging student creativity, and allowing them to "color outside the lines". To enable the teacher to employ a complete global education pedagogy, the planning focus of the globally-infused unit should be on the culminating action. The students may not be prepared to initiate their own actions based on their learnings from a globally-infused unit. If they do not have previous activist experience, they may hesitate to suggest or participate in and 'action phase'. It would benefit educators to include a back-up social action assignment at or near the end of the unit to allow students the experience of activism.

Global Education Considering Current Trends in Education

The political climate of education system has a direct influence on the number of teachers willing to pursue new educational movements. Although global education is not that new of a program or movement, a restrictive environment limits its desirability to educators. There is no doubt that the institution of public schooling is undergoing changes. The debatable point is to what degree these changes are beneficial or result in negative consequences to students, school staff, and society. The political struggles occurring in education reform and the root causes behind these contestations directly affect the work of global educators.

The educational trend in Alberta since the early 1980's, and moreso in the 1990's, has been to focus on an economic and business perspective for schools (Barlow and Robertson, 1994). Standardized testing was reintroduced into public schools. Business plans for schools and school divisions became the norm. Accountability on behalf of students, teachers, and schools has become one of the key aspects of education. Reduced funding, regionalization, and "doing more with less" are daily realities of Alberta public schools.

Students living in our North industrialized society are taught by much of the mass media that the purpose of schooling is to train them for a job or at least prepare them to directly enter the workplace. Minimal attention is given to the goals of social responsibility (or even responsible citizenship), ethics, lifelong learning (with the exception of job retraining), and quality of life. The process of reduced funding and mass media programming of negative thoughts towards public education have opened up opportunities for private and charter schools. These new directions, in combination with sharply rising costs of post-secondary education, lead one to suspect a political motive of social reproduction and maintaining privilege for elites rather than a plan to reduce government deficits and debts. These directions in Alberta education parallel changes American school systems, and pioneer similar reforms for other Canadian provinces and territories.

An anthropological study of American schools recognized that societal issues did exert considerable influence in the area of public education. Raymond McDermott (1989) concluded that "in American culture it has become shockingly clear that we do not send our children to school to learn to read and write, but to read and write better than their neighbor." (p. 18) He proposed a solution to this political problem:

> disconnect schooling from the distribution of resource throughout the country. Few cultures can afford to let their members know what their problems are; the rest prefer to keep everyone busy chasing shadows. The dropout problem is such a shadow until we use it to confront the more pressing problem, namely, the increasing divide between those who have and those who do not. (p. 23)

Another perspective echoes this conclusion of schooling being only a part of a bigger picture. Anthropologists Trueba et al. (1989) suggest that:

> Unless inequalities, racism, and ethnocentrism are reduced and the real economic and political conditions for survival and the search for happiness and security are improved for minorities the school cannot be expected to solve the problems alone. (p. 6)

An extensive study of Canadian changes in education perceived similar political overtones in the reforms being pursued by governments and big business. Maude Barlow and Heather-jane Robertson (1994), in their book *Class Warfare: The Assault on Canada's Schools*, note the following:

> North America's corporations have three fundamental goals for their preoccupation with and investment in North America's schools. The first is to secure the ideological allegiance of young people to a free-market world view on issues of the environment, corporate rights and the role of government. The second is to gain market access to the hearts and minds of young consumers and to lucrative contracts in the education industry. The third is to transform schools into training centres producing a workforce suited to the needs of transnational corporations. (p. 79)

These trends in the field of education obviously have direct repercussions on the focus of schooling and the dynamics of daily classroom routines, both in content and in pedagogy.

Carson (1992) recognizes potential problems in the Alberta Minister of Education's document on the direction for education in Alberta. Carson observes:

> The management style appears more appropriate for the turn of the century, not the end of the millennium. The style is reminiscent of the old industrial management practices that are blamed for the North American malaise today. (p. 22)

The result of accepting this perspective, Carson cautions, is to mistrust workers and rely more on management. Such centralization of power would not likely aid any plight of the marginalized, but work to the advantage of those already in positions of power.

The current climate in education is not conducive to becoming involved in global education. The increasing public attitude of education as being primarily a form of pre-training for entering the job force does not at all correspond to the goals of global education. The growing attitude of schooling as a means of isolating segments of society through privatization of schools and the creation of charter schools contradicts global education philosophies. However, this greater opposition to global education principles heightens to need for global education itself.

Implications for Further Research

Global education and related movements

It was encouraging, from a solidarity perspective, to research a variety of educational movements that correspond to themes which constitute the essence of global education. Humanity, social justice, equality, critical thinking skills, peace, and social change through education were extensively discussed. Future dialogue between global educators and educators in these other movements has a rich potential not only for collaborative action, but also for research and theories.

The related movements of peace education, human rights education, environmental education, and multicultural education all emphasize the vital importance of learner-empowerment strategies. Ken Osborne (1988) and George Wood (1988) discuss practical applications of citizenship education. Multicultural education, with writers such as Christine Sleeter (1991), James Banks (1991), Lee Ann Bell (1991 0, Mara Shapon-Shevin (1991), Nancy Schniedewind (1991), Carl Grant (1991), Prem Kalia (1991), and Matthew Zachariah (1993), provide philosophical as well as practical background for empowering learners. Environmental education articles are notable for clear descriptions of praxis as their focus, as found in the writing of Elizabeth Dodson Gray (1994). Ira Shor (1992), in the area of critical teaching for social change, provides specific as well as general examples of how to implement empowerment in the classroom. Peace educators provide excellent detailed lesson plans which focus on learning about issues through a process of empowerment (Toh and Floresca-Cawagas, 1987).

There is also an extensive range of social theoretical perspectives which affirm the general underpinnings and specific themes of global education. Thus, a challenge in global education would be to explore values and skills from post-modernism (Giroux 1991, McLaren 1991, Kohli 1991) and critical teaching (Shor, 1992). Global education themes of cultural solidarity and human rights are reinforced in development education, especially concerning issues of poverty and hunger. A wealth of auxiliary information is available on environmental care from regional, national, and international groups, like the World

Wildlife Federation and Greenpeace. UNICEF (United Nations International Children's Emergency Fund) and non-government organizations such as Project Ploughshares provide updated information on comparison spending relating the military and social programs.

In sum, an interesting and useful further research question for global educators concerns the relationship between global education and these related movements. Global education themes and pedagogies closely reflect parallels and overlaps with a variety of concepts and movements including post-modernism, critical social theory, environmental education, citizenship education, development education, multicultural education, and participatory action research. By the nature of its design, global education has a goal more comprehensive than one of these other movements- - to try to build a peaceful world in every possible respect (personal choices, environmental, structural relations) and at every possible level (personal, community, world-wide). These goals need to be achieved through a process of increasing dialogue and mutual respect and collaboration among participants, through peaceful change at personal and societal levels, and through empowerment through individual and collective non-violent forms of action. Therefore, in the spirit of "*evolution, not revolution*" (moving forward as a society and not in circles), how can global education effectively serve as an umbrella movement for other movements related to its general philosophies and specific themes?

Other Research Questions

To effectively assess the effectiveness of global education, a variety of positions will eventually need addressing. Most perspectives are concerned with the process of infusing global education and reflection on this infusion. Other relevant issues relate to the effectiveness of applying other movements to global education. It is hoped the following questions may stimulate some investigation into further research on global education:

-How understandable and accessible is global education to the 'average' teacher?
-How can educators build an effective community of support in the area of global education, and how can technology like the Internet be of any assistance in this?
-What lessons on effectively implementing humanistic educational programs for the long

term can be learned from the progressive education movement in the 1920's and 30's?
-How can global educational encourage public schools to effectively broaden their resource base through decreasing the of standardized texts and increasing the use of NGO's and alternative global education resources in the classroom?
-What are the long term effects of infused global education on students/ staff/ schools/ parents/ communities?
-What are the views of marginalized groups towards global education?
-What are the areas of resistance to global education, why are they there, and what can be done about them?

Conclusion

Proposed reconceptualization of global education

In conclusion to this study, a reconceptualization of global education is proposed. This framework is based on three concepts: the action research cycle of planning, acting, and reflecting; a Native North American version of envisioning the four directions as the four domains of life; and the four versions of self -- emotional, intellectual, physical, and spiritual. This concept of global education is conceived as a series of four interrelated actions: caring, planning, acting, reflecting. There is nothing new or radical about this proposal. Participatory action research is generally viewed as a planning, acting, and reflecting cycle. Most discussion of global education already points to the importance of the action phase. The contributions of this perspective are to emphasize the need for students (and educators) to truly ***care*** about the issues they study, to realize that global education is a process more than it is a product, and to recognize that the global education process is flexible and overlapping enough that it does not always need to be cyclical.

The first of these actions is to *care*. A combination of an awareness of issues with caring about those involved in the issues is the starting place for conscientization of global education issues. This beginning, when synthesized with global education pedagogies, ensures that any ensuing internal or external transformation does not occur haphazardly or insensitively. If the learners, as an individuals or groups, set about to make change without really caring about the people or things they plan to affect change on (or the opinions of those people), it is unlikely that anyone involved will be completely satisfied

with the result. This part of the process enforces that education is done with people and not to them, and thus plays a rehumanizing role in learning.

The second action in this cycle is to *plan*. Planning is diametrically opposed to reacting. Planning takes into consideration as much of the historical perspectives and the future consequences as possible. Essential to this component are the opinions and counsel of the people who are to be the most directly affected, and the most appropriate form for obtaining this information is through dialogue. This form of action is opposed to the strategy which relies on "outside experts" to provide the solutions, but welcomes external cooperation. To plan is to consider the various aspects of global education before actions are taken.

Following the planning phase of global education is the phase requiring the learner to *act*. The good intentions of caring and planning are transformed into reality. The action should be collective on the part of classroom activities with flexibility for individual action. It is essential that the action adopt a form which is complementary to its message. As Bertrand Russell said, "There is no way to peace, peace is the way." Fundraising to purchase crafts from "fair trade" organizations (such as Bridgehead) would be a valuable global education activity, but engaging in a peaceful fundraising activity to support a violent political revolution in a government criticized by Amnesty International would *not* qualify as a global education activity. The creativity and resourcefulness of students are invaluable for taking effective and original action.

The fourth stage of this global education cycle is to *reflect*. Reflection consists of actively reviewing the previous three components to establish their effectiveness and appropriateness according to global education principles and concepts. This part of the cycle can link one "round of learning" to the next, or can serve as a culminating activity in itself.

The hub connecting these four actions is ***humanity***. Without humanity, our actions, our lives, and ultimately our society, become cold and mechanical and pointless. With it, our lives have direction and meaning at personal, community, and global levels. The four actions of this reconceptualization are also intended to correspond with four

aspects of our *selves:* the caring stage represents our emotional self, the planning stage represents our intellectual self, the action stage represents our physical self, and the reflecting stage represents our spiritual self. It is important to view the hub of humanity and the four accompanying components in a three-dimensional sense, so that the final result more closely resembles a series of endless actions and enlightenments rather than an eternity of spinning our wheels.

This global education framework corresponds to aspects of students that teachers currently interact with. Their communication is not limited to the intellectual field. By utilizing this perception of global education, educators can maintain a simultaneous focus on moving through these four essential dimensions of global education while sustaining their focus on enhancing and extending humanity.

Personal reflections

My pursuit of global education was to discover if its theory and practice would meet my desire for the creation of a better education system. This study enabled me to critically reflect on my original goals. A discussion follows of my reflections on teacher research, global education theory, and global education practice.

The role of a teacher in Alberta in the 1990s changed considerably from my experiences as a teacher in Alberta in the 1980s. The political changes to education have moved the focus from educating students to making schools more business-like. The affect of this direction has been negative for teachers as well as for students. Schools have had fiscal responsibility 'crowd out' students's needs as their primary consideration. The question is no longer "How can we best meet our students' needs?", but "How can we best meet their needs within this budget?". The business ideology has schools expending considerable time and energy creating one and three year plans, presenting the plans, evaluating the plans, and revising the plans. This process has overshadowed the concept of 'student' with the concept of 'restructuring schools to become more business-like'. The overall effect has been that staff members have to devote much more attention to this new philosophy and its accompanying paperwork and consequently have less attention for their students. Teachers, by nature of working in a "people" profession, are reluctant to

diminish their classroom efforts. This results in many more hours spent on their regular duties to compensate for the hours lost to the restructuring of their school system. Teacher burnout is increasing, and I experienced it directly during this study.

The process of conducting research in the classroom was both valuable to me personally and an additional source of stress. The value came from critical reflection of my own activities in the classroom. It is very easy to get 'caught up' in the day-to-day experiences of teaching, but forcing oneself to reflect enhances a broader personal perspective which enables one to release some of the guilt and self-doubt that results from the internalization of problems in the classroom. The stress from researching was a consequence of not being able to conduct the type of research I desired. The structure of our school system does not allow for much, if any, genuine personal interaction between teachers and their students. Collaboration would really need to assume an optional form of classwork to enable students to have the time for, and the choice of, participating. I was frustrated at not being able to maintain the self-discipline to write in my personal reflection journal every day. Many school days were emotionally and mentally draining, and I was unable to 'muster' enough creativity to engage in critical thought. Without the pressures of being involved in a thesis study, a critical reflective journal could have been enjoyable.

I experienced a type of 'withdrawl' or 'post-partum depression' from the university climate upon returning from graduate studies to the classroom. I was very conscious that the structure of schools did not allow for much staff interaction at a professional level, therefore the challenging dialogues (part of daily campus life) were sorely missed. The inaccessibility to university library research also left somewhat of a vacuum. The personal transformation that occurs in the study of global education, or perhaps in graduate study itself, is difficult to deal with upon returning. You are still the same person, but you are different; there is a conflict between wanting things to remain the same for security and wanting to change things to prove (to yourself and others) that your time away was worth it. Your place in the staff social structure is altered upon returning. You are torn between the desire of sharing what you learned and not wanting to come

across as some sort of "know-it-all" just because you went back to university. Some sort of support system is necessary for teachers returning from graduate studies.

This study had an effect on my practice of global education. The theme of dialogue needs to be a stronger focus between teacher and students, students and students, teacher and staff, teacher and other global educators, and teacher and community. The people expected to be involved or become involved at some time in the future must be given opportunities to develop their voice about global education; global education will not succeed if perceived as "a program directed for implementation from above". Local application and local involvement will become a more major focus for my global education infusion in the future. "Having a life" is of utmost importance in being a global educator. If a global educator is perceived as a martyr, a chronically depressed (but knowledgeable) person, or someone who has lost their sense of humor, their personal example will discourage others from pursuing global education. A love of life and a strong sense of hope are essential to feel and exude.

The learnings from this study will translate into changes in my own future practice of global education. I will infuse global education in a more holistic sense, interrelating all major topics to be studied in a course, and as many courses as possible. I will focus more on integration of local issues, such as environmental care in relation to local mining and forestry, and cultural solidarity in relation to local indigenous populations. I still believe in teaching by example, so I do not plan to become a global education "missionary", but instead intend to become more active in sharing my activities with my staff, parents of my students, and the public at large.

My theory of global education was reinforced through this study. The global education themes were interesting to students, relevant, and comprehensive. Most of these themes were also visible in the education system itself. Structural violence interfered with critical reflection and dialogue in the classroom and the staffroom. Pressures to be silent about negative changes in the education system and fears of reprisal impinged on human rights. Personal peace was damaged by restructuring and cutbacks in education. An emphasis on cultural solidarity may have strengthened relations to unite staff, students,

and community in voicing their opposition to education cutbacks. A more holistic perspective may have aided in perceiving educational changes as part of a larger change in direction of society, directed by big business and big government. Taking action could have empowered groups opposing institutional restructuring, and served as role models for others to act in opposition. I strongly support the transformative theory of global education as a result of this study. The lack of transformative action at the conclusion of the global education unit left a feeling of incompleteness in myself and, I think, in my students.

I believe that my study validates global education as an educational movement that will improve teaching and learning, and greatly aid in the development of a more just and humane world. Since it was successful under conditions that were much less than ideal, because of student resistance and teacher stress, I feel global education can be successful under almost any circumstances.

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